ספר זכרון

ESTD 1841. The JEWISH CHRONICLE ESTD 1841.

No. 1,465.—NEW SERIES.] APRIL 30, 1897. [PRICE 2D.

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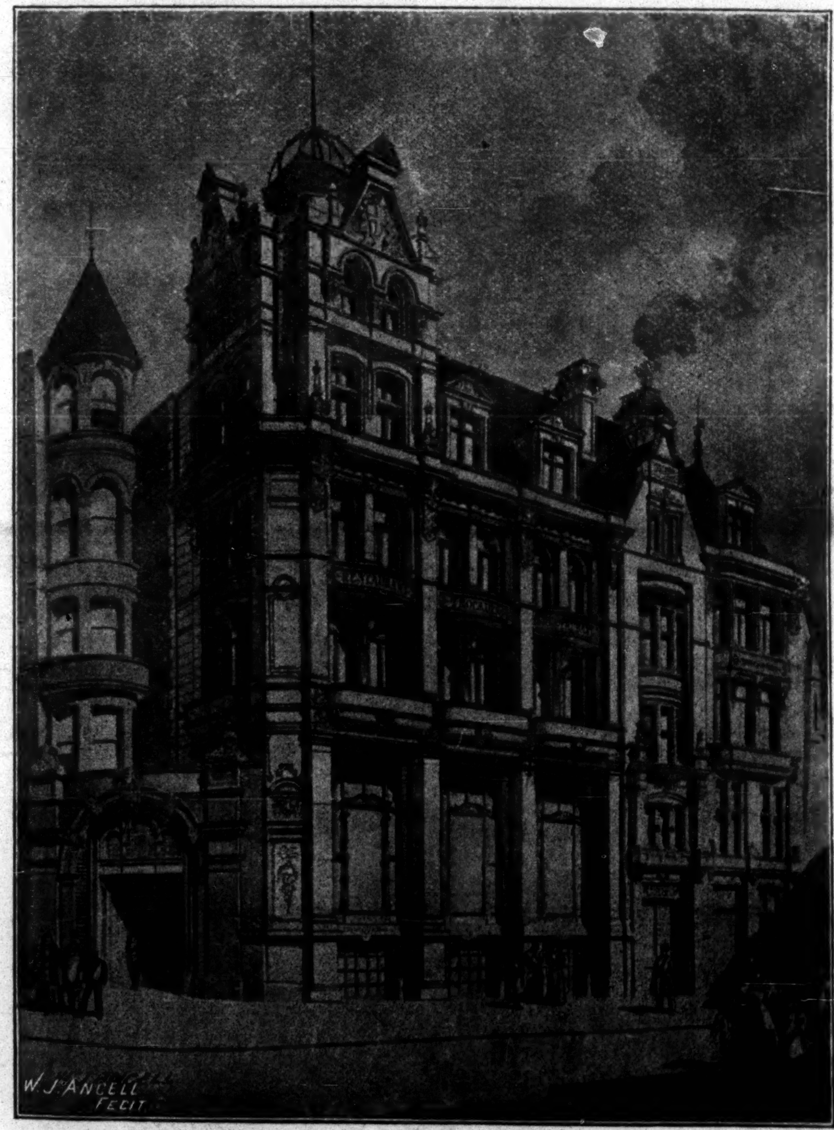

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THE

JEWISH CHRONICLE.

(ספר זכרון)

STABLISHED 1841.

[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.]

No. 1,465.—NEW SERIES.] FRIDAY, APRIL 30, 1897;—NISAN 28, 5657. [PRICE 2D.

e Charge for Announcements of Births, arriages, Deaths,&c., is 3 6 for 5 lines—out 28 words—and 6d. per line after.]

BIRTHS.

EKBINDER.—On the 27th of April, at Hartland-road, Kilburn, the wife of PHILLIP HUNT BOEKBINDER (née orence Van Mentz) of a son.

WMAN.—On the 24th of April, at 50, theby-road, Highbury Park, N., the wife LAURENCE G. BOWMAN, M.A., B.SC., e Fanny Cohen) of a son. No cards.

BOWSKI.—On the 27th of April, at 85, rysfort-road, Clissold Park, the wife of MEYER DUBOWSKI (née Leah Karmel) a daughter. No cards. Australian papers ase copy.

VENE.—On Monday, the 26th of April, 97, at 32, New-road, Commercial-road, the fe of SIMON LEVENE, (nee Sarah Van lder) of a son. Bris Milah Monday, May d, at 4 p.m.

CHEALS.—On the 22nd of April, at 45, erchant-street, Bow, the wife of J. ICHEALS (nee Cecelia Smith) of a ughter. Relatives and friends please cept this intimation.

SES.—On the 29th of April, at 16, naldson-road, Kilburn, the wife of J. OSES, of a son.

ILLIPS.—On Thursday, the 15th of April, 73, Leather-lane, Holborn, late of 191, ledonian-road, N., the wife of HENRY HILLIPS, of a son (prematurely). No rds.

CHARDSON.—On the 3rd of April, at 5, Smit-street, Johannesburg, the wife of . RICHARDSON, Esq., of a son.

MUELS.—On the 28th of April, at 90, rondesbury-villas, N. W., the wife of AVID SAMUELS, of a daughter. No rds.

APPER.—On the 24th of April, at 19, ely-road, Nottingham, the wife of D. APPER (nee Minnie Karmel) of a son.

OLF.—On the 27th of April, at 20, Pyrland-ad, N., the wife of L. WOLF, of a daughter. o cards.

ALANDER.—On the 22nd of April, at 9, itfield-street, Hoxton, N., the wife of ACK ZEALANDER (nee Millie Sampson) a daughter. No cards.

FIANCES.

E: COPMAN.—MILLY, eldest daughter REUBEN and ANNIE FINE, of Reubenia ouse, 33, George-street, Pontypool, to ACOB COPMAN, of Dublin.

EEN: ROSE.—SARAH, eldest daughter Mr. and Mrs. GERSHON GREEN, of bbw-vale, to MORRIS ROSE, second son of rs. Rose, of 136, Gt. Titchfield-street, ondon, W.

TTWOCH: CLAFF.—FANNY, eldest ughter of CHARLES GUTTWOCH, 66 raemar-road, South Tottenham, to HARRY LAFF, Compton House, St. Helen's, cond son of Rev. M. Claff, Minister of the ew Road Synagogue.

UMANN: GOLDSTONE.—CELIA, ldest daughter of Mr. and Mrs. M. NEUMANN, of 45, Albany-road, Sharrow, heffield, to MAURICE GOLDSTONE, eldest n of Mr. and Mrs. M. Goldstone, of 127, ocks-street, Cheetham, Manchester. No rds.

ICE: ROSENTHAL.—HANNAH, third ughter of Mr. and Mr. BARNETT PRICE, 17, Derby-street, Cheetham, Manchester, Mr. L. ROSENTHAL, of 148, Cheetham ill-road, late of London. No cards.

HNEIDERS: SNIDERS.—FANNIE CHNEIDERS, second daughter of Mr. and rs. M. Schneiders, of Lion House, Shore-ad, South Hackney, to HARRY SNIDERS, ldest son of Mr. and Mrs. Joseph Sniders, rant House, Shore-road South Hackney. ustralian, South African and American apers please copy.

MARRIAGES.

ROBUS: LIPSCHITZ.—On the 28th of pril, 1897, at the Spanish and Portuguese ynagogue, Lauderdale-road, W., by the ev. Dr. Gaster, assisted by Rev. J. Piperno, ONTAGUE, eldest son of SAMUEL and ARAH ARROBUS, of 9, Hungerford-road, ., to MILLIE, elder daughter of the late ELIG LIPSCHITZ, and of Mrs. Lipschitz, f 38, Regent's Park-road, N.W.

EEN: JACOBS.—On the 27th of April, t the Hampstead Synagogue, by the Rev. A. Green, cousin of the bride, assisted by e Rev. S. Manné, JENNIE, youngest aughter of the late ROSETTA and MICHAEL EVY GREEN, to Mr. ABRAHAM JACOBS, f 23, Orkney-terrace, Southsea.

HANSON: MILLINGEN.—On the 14th f April, [By Special License, Brixton], PEHR ADOLF JOHANSON, Ulfhult, Sweden, o MARIA MILLINGEN, 47, Strand, W.C.

MARRIAGES.

KEIZER: FRIEDEBERG.—On the 13th of April, at the Synagogue, Portsea, by the Rev. Mr. Phillips, assisted by Rev. Mr. Wolfisch, JACOB, son of the late Rev. M. KEIZER, to RACHEL youngest daughter of JACOB FRIEDEBERG, of 81, Queen-street, Portsea.

LAZARUS: MORRIS.—On the 28th of April, at the Bayswater Synagogue, Chichester-place, by the Rev. H. Gollancz, assisted by the Revs. I. Samuel and R. Harris, SALLIE, eldest daughter of Mrs. and the late Mr. LAWRENCE LAZARUS, of 227, Elgin-avenue, Maida-vale, to Mr. M. H. MORRIS, J.P., of Salisbury, Rhodesia.

MYER: LEON.—[By cable].—On the 14th of April, at the Synagogue, Cape Town, by the Rev. A. P. Bender, MAUDE, eldest daughter of Mrs. D. MYER, and the late Henry Myer, of Cape Town, to MYER LEON of Johannesburg, youngest son of Mrs. R. Leon and the late A. J. Leon, of London.

DEATHS.

BENJAMIN.—On the 22nd of April, at 96, Alexandra-road, N.W., RACHEL, the widow of the late MICHAEL HENRY BENJAMIN, in her 68th year. To live in hearts we leave behind is not to die.

CASPER.—On the 24th of April, the last day of Pesach, 22nd day of Nisan, 5657, at 16, Lime-street, Hightown, Manchester, MINNIE, beloved wife of LOUIS CASPER, and dearly beloved mother of Mrs. E. Bergson, and Mr. E. Casper, Toowoomba, Australia. God rest her soul in peace.

FRANKLIN.—On Sunday, the 18th of April, at 29, Wilkes-street, E., SAM FRANKLIN, aged 35, beloved husband of (née) Polly Abrahams. God rest his soul in peace.

GRUNTHAL.—On the 25th of April, at 78 Rye-hill, Newcastle-on-Tyne, HENRIETTA (Hetty), aged 22, the dearly beloved daughter of EVA and the late JULIUS GRUNTHAL, sister of Mrs. M. Schwarzman, London, Mrs. B. Joseph, Sunderland, and Mrs. J. Becker, Danzig.

JACOBSON.—On the 26th of April, at 1, Burnley-road, Stockwell, NATHAN WOOLF JACOBSON, aged 26, grandson of Joseph Levy and the late Rose Levy, late of 110, Waterloo-road, S.E. Deeply mourned by a large circle of friends. God rest his soul. Australian papers please copy.

KAUFFMAN.—On י״ט ניסן at Leyland, late of Manchester, after a long and painful illness, ISRAEL, son of HYMAN and SHIFRA KAUFFMAN, aged 17. Deeply mourned by his sorrowing parents and family. Canadian, South African and Australian papers please copy.

LEVY.—On the 28th of April, at her residence, 151, Minories, HANNAH, relict of the late SAMUEL LEVY, in her 75th year. Funeral will leave above address this day (Friday), at two o'clock for West Ham.

LUSTIG.—On the 23rd of April, at 67, Chapel-street, Islington, REBECCA EMILY, the beloved wife of RAPHAEL LUSTIG, in her 31st year. Deeply mourned by her sorrowing husband, children, relatives and friends. May her soul rest in peace.

LYON.—On the 28th of April, at his residence, Beaconsfield House, Hagley-road, Birmingham, in his 59th year, SOLOMON, the dearly loved husband of CAROLINE LYON.

NATHAN.—On the 26th of April, at 431, Mile End-road, E., ESTHER, the dearly beloved daughter of NATHAN and SARAH NATHAN, in her 22nd year. God rest her soul.

NATHAN.—On the 22nd of April, at 48, Mulgrave-street, Liverpool, VICTOR NATHAN, eldest son of the late Lewin Yates Nathan, of Liverpool, aged 44.

PHILLIPS.—On the 28th of April, at 31, Thayer-street, Manchester-square, W. ROSE, the daughter of the late LEWIS PHILLIPS, sister to Mrs. Alf. Hart, of 160, Victoria-street, S.W., Mrs. Moss Hart, of 6, Pembridge-road, Bayswater, W., Mrs. Ellis Hart, Kimberley, and to Alf. and Ben Phillips, of Thayer-street, W. Funeral to-day Friday, at 11 o'clock, at West Ham. Shiva at 31, Thayer-street. Australian and Cape papers please copy.

PHILLIPS.—On the 27th of April, at 11, Pyrland-road, Mrs. JULIA PHILLIPS, sister of Mrs. T. Kalman, of 140, Highbury New-park, and of Mrs. A. Bender.

PLATO.—On Thursday, the 22nd of April, 6th day of Passover, Mr. ISAAC PLATO, Headmaster of the Hebrew Grammar School at Highbury, N., son of the Rev. Dr. Plato, of Cologne, aged 28 years. Deeply lamented by his parents, brothers, sister and numerous pupils.

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The "Globe" on Ealing.

The London "Globe," of March 24th last, describes Ealing as the healthiest locality in all England; its death-rate having fallen to the phenomenal figure of 9·8 per thousand inhabitants.

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Pupils re assemble Thursday, May 13th.

DEATHS.

RAPAPORT.—On the 24th of April, at 81, Stocks-street, Manchester, GERTRUDE, the dearly beloved wife of SOLOMON MARCUS RAPAPORT, aged 56. Deeply mourned by her sorrowing husband and children.

SOLOMON.—On the 9th of March, at 179, Montague-street, Albert-park, Melbourne, Australia, JOEL, the dearly beloved and only son of DICK and GRACE SOLOMON, aged 3 years and 8 months. May his dear soul rest in peace.

SOLCBERG.—On the 22nd of April, at 9, Grittleton-road, Elgin-avenue, REGINA SOLCBERG, aged 61. Deeply lamented by her sorrowing husband, sons and daughters. She loved all but herself.

IN MEMORIAM.

On the 2nd of May—12th Iyar—1890, FLORA, beloved wife of Lieut.-Colonel MOSS DEFRIES.

In ever loving memory of our dear mother, JEANNETTE DAVIS, who passed away April 28th, 1894—22nd Nisan, 5654. God rest her dear soul in peace.

THE TOMBSTONE in loving memory of the late ZEB GOODMAN will be SET at Willesden Cemetery on SUNDAY next, May 2nd, at 3·30.

NEW ROAD SYNAGOGUE.

THE REV. C. Z. MACCOBY desires to tender his sincere THANKS to the Rev. Dr. H. Adler, Chief Rabbi, for his attendance at the New Road Synagogue, to solemnise the marriage of his daughter with Mr. Mundy, on the 6th inst. He also begs to thank the Revs. B. Spiers, S. Cohen, S. Singer, Mr. M. Van Thal and other gentlemen, for the honour they showed him by their presence on the occasion.

MR. and Mrs. A. WINKEL will be pleased to see their friends and the Members of the East London Synagogue TO-MORROW Saturday, on the occasion of the MARRIAGE of their daughter AMELIA, to Mr. LOUIS APPLEBAUM.—Reception at 139, Stepney-green, from 2 till 6.—Marriage ceremony Sunday, May 2nd, East London Synagogue, 2 p.m.

ABRAHAMS AND JACOBS.

Passover Cake Bakers,

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THIS is to give notice that Mr. A. HASE, of 9, Myrdle-street, Commercial-road, is NO MORE OUR COLLECTOR, and in future Mr. S. Davis, of 98, Sandringham road, Dalston, will be our collector.

NOTICE.

BRO. DAVID HART, Lodge of Israel 205, begs to inform his friends and Masonic brethren that he has purchased "THE PLOUGH," GILTSPUR-STREET, NEWGATE-STREET, where he will be pleased to see old friends on the 13th May, when he takes possession.

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THE Very Rev. the CHIEF RABBI will PREACH in the BAYSWATER SYNAGOGUE on SABBATH next, 1st May, ש״ק פ׳ אחרי מות ה׳ב׳ש׳ל.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

GREAT SYNAGOGUE.

THE Rev. J. F. STERN will deliver an ADDRESS to CHILDREN on SABBATH next, May the 1st.

By order,
S. GORDON,
Secretary (pro tem.)

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

NORTH LONDON SYNAGOGUE,
JOHN STREET, BARNSBURY, N.

THE Rev. A. A. GREEN will PREACH in this Synagogue next SABBATH, May 1st.

HAMPSTEAD SYNAGOGUE.
WEST END LANE, N.W.

THE PREACHER this SABBATH, May 1st, will be the Rev. JULIUS A. GOULDSTEIN.

EAST LONDON SYNAGOGUE.
RECTORY SQUARE, STEPNEY GREEN.

THE Rev. A. E. GORDON (of the Great Synagogue) will conduct the Service at this Synagogue TO-MORROW, Sabbath, May 1st.

NEW DALSTON SYNAGOGUE
BIRKBECK ROAD, SANDRINGHAM ROAD.

THE Rev. B. SPIERS, Dayan, will deliver a SERMON in this Synagogue TO-MORROW, Sabbath, May 1st, during the Morning Service.

PRINCES STREET SYNAGOGUE

MARRIAGES are now SOLEMNISED in this Synagogue. The Fee is £1 1s. Mr. KALISKI, the Secretary, attends every evening.

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37 AND 39, STEPNEY GREEN, E.

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I. BLOOMFIELD,
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ERRATUM.—In List of Donations advertised last week. for Louis Joel, Esq., £1 read Louis Joel, Esq., per E. Berg, Esq., £1 10s.

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CARDIFF.

THE beautiful new SYNAGOGUE will be OPENED on the 12th of May next at 3 p.m., by F. D. MOCATTA, Esq., and consecrated by the Very Rev. the CHIEF RABBI, the ceremony will be followed by a Banquet (presided over by the Honorary President, Colonel GOLDSMID, Assistant Adjutant-General) and a Reception.

Tickets, for which early application must be made, are:

Banqueting and Reception	(gentlemen's)	21/-.
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Reception only		2/-.

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SAM BLAIBERG, Hon. Sec. Banquet Committee, 4, St. Andrew's-crescent, Cardiff.

WESTMINSTER JEWS' FREE SCHOOL,
HANWAY PLACE, OXFORD STREET, W.

A GENERAL MEETING of the Governors will be held on SUNDAY next, May 2nd, at 11·30 a.m., precisely, at the School.

To adopt the Balance Sheet and Annual Report.

To elect Honorary Officers and Committee for the current year and for such other business as may occur.

By order,
JACOB WOOLF,
Secretary.

JEWS' COLLEGE.
ESTABLISHED 5616—1856.
For the Education and Training of Ministers, Preachers, Readers, and Teachers of Religion for Jewish Congregations.

THE ANNUAL GENERAL MEETING of the Governors and Subscribers will be held at the College Premises, Tavistock House, Tavistock-square, W.C., on SUNDAY, May 9th, at 3·30 p.m.

To receive the report and accounts for 1896.

To elect the Council and the Honorary Officers for the ensuing year.

And for such other business as may occur.

The public distribution of prizes and certificates will take place at 4 p.m.

SIR EDWARD SASSOON, BART., has kindly consented to preside.

Governors, subscribers and friends are invited by the Council to attend.

By order,
HENRY H. HYAMS,
Secretary.

JEWS' EMIGRATION SOCIETY.

FORTY-FOURTH ANNUAL REPORT.

THE Committee have the satisfaction to report that, through the assistance afforded them in the past year by the subscribers to their Charity, they have again been enabled to help many poor and deserving families to emigrate to new countries in which they have found the means of earning an independent livelihood.

The number of emigrants aided to leave in the past year was 152, at an average cost of £3 11s. per head. Since the foundation of the Society, the total number of persons assisted represents 8,748.

Letters have been received from emigrants gratefully thanking the Committee for helping them to places where work is more readily obtainable and is more remunerative than in England.

Many applications during the past year have unfortunately had to be refused for want of funds. And in appealing for renewed support to carry out their useful work, the Committee rely with confidence on the generosity of the community to enable them adequately to meet the extra demands upon the resources of their Society in order to assist many deserving people.

DONATIONS and SUBSCRIPTIONS will be thankfully received by the Members of the Committee:—

LEOPOLD DE ROTHSCHILD, ESQ., President, 5, Hamilton-place, Piccadilly, W.
Mrs. Leopold de Rothschild, 5, Hamilton-place, Piccadilly, W.
Dowager Lady de Rothschild, 19, Grosvenor-place, Piccadilly, W.
Mrs. Lionel Lucas, 11, Westbourne-terrace, Hyde-park, W.
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In aid of the Building Fund of
JEWS' HOSPITAL & ORPHAN ASYLUM, NORWOOD,
Under the direction of
Miss BEATRICE N. COHEN,
Will be given at the
GREAT ASSEMBLY HALL,
Mile End Road, E.,
ON
THURSDAY NEXT, May 6th, 1897.

THE RIGHT HONOURABLE
The Lord Mayor
Has kindly consented to preside.

During the Evening the Lady Mayoress will present Certificates of Life Governorship to Members of the Metropolitan and Provincial Aid Societies.

ARTISTES:—
Madame Marian Mackenzie,
Miss Violet Defries (Engagements permitting),
Madame Miriam Farnham,
Miss Alice Motterway,
Miss Agnes Samson, G.S.M.,
Miss Julia Valentine, Silver Medallist, L.A.M.
Madame Alwyne Bussey,
Mr. Iver McKay, Mr. Broughton Black,
Messrs. W. Ernest Homer & Chas. Thomas,
Mr. Wm. Clifford, Mr. Walter Sweetman,
Mr. Charles B. Gammon,
Master Maurice Alexander.

BAND OF JEWS' HOSPITAL & ORPHAN ASYLUM
Will play during the evening.

Doors open at 6.45. Concert at 7.15.

Tickets 6d., 1s., 2s. & 5s. each.
Can be obtained of any member of the Committee
or of
J. A. SAMUEL, } Organising
S. STEPHANY, } Hon. Secs.
Synagogue House, Rectory-square, Stepney-green, E.

The attendance of STEWARDS (ladies and gentlemen), is particularly requested at a MEETING to be held at the East London Synagogue on SUNDAY NEXT, May 2nd, at 5.30 p.m.

STEINWAY HALL,
Lower Seymour Street, W.

MR. S. ROSE SURAVITCH, encouraged by the success of his concert last season, begs to announce that his second MATINEE MUSICALE will take place at the above Hall on THURSDAY, MAY 6th, 1897, at 3 p.m.

Under the immediate Patronage of—
LADY COLIN CAMPBELL.
Hon. Mrs. LE POER TRENCH.
Mr. LEOPOLD DE ROTHSCHILD.
Mr. and Mrs. LEOPOLD SELIGMAN.
Mr. WILLIAM BOOSEY.
Mr. ALFRED HEMMING.
The Rev. MORRIS JOSEPH.
The Rev. FRANCIS COHEN.

The following Artists have kindly promised to assist:
MISS TERESA BLAMY.
MISS ROSINA BRANDRAM.
MADAME ADÈLE MYERS.
MISS MINNIE CHAMBERLAIN.
SIGNOR CAPRILE.
MR. GEORGE ASPINALL.
AND
MR. S. ROSE SURAVITCH.
Violin:
MR. JASHA HAMBOURG.
Violoncello:
MISS MABEL CHAPLIN.
Pianiste:
MISS CÉCILE HARTOG.
SCENETTE BY
MR. AND MRS. FREDERICK UPTON,
AND RECITATION BY
MR. HERMAN VEZIN.
Conductors:
SIGNOR BISACCIA.
MR. ALGERNON LINDO.

TICKETS, ***£1 1/-, 10/6, 5/-, 2/6,*** and ***1/-,*** of Mr. SURAVITCH, 117, Portsdown-road, Maida-vale, and at Steinway Hall.

CIRCUMCISIONS.
REV. A. TERTIS, SPECIALIST,
"LIONEL HOUSE,"
139, AMHURST RD., HACKNEY DOWNS, N.E.
Office.—11, PRINCELET STREET, SPITALFIELDS
Early notice respectfully requested.

SALES BY AUCTION.

MESSRS. S. H. DAVIDS & Co.
AUCTIONEERS & ESTATE AGENTS,
FIRE SURVEYORS & ASSESSORS,
11, ARGYLL PLACE, REGENT STREET, W.
Valuations for Probate, Mortgage & Transfer
Telegraphic Address: "Tenantless, London."

MESSRS. S. H. DAVIDS and Co. are instructed to SELL by AUCTION at the Mart, Tokenhouse-yard, E.C., on THURSDAY, May 13th, 1897, at two o'clock, the following Properties.

By order of the Executors.

FITZROY SQUARE.—The valuable Freehold Residence known as No. 29, Southampton-street, Fitzroy-square, close to Gower-street and Portland-road Stations. Let on repairing lease at the moderate rent of £80 per annum.

DORSET SQUARE.—The Capital Leasehold Residence situate and being No. 17, Balcombe-street, Dorset-square, within a few minutes of Baker-street Station; term 80¼ years, from December 1828, at a ground rent of 15 guineas, having an unexpired term of 12 years from Lady Day last, and underlet to an old standing tenant on Repairing Lease, at £65 per annum. Particulars and conditions of Sale may be obtained of Messrs. Rye and Eyre, Solicitors, 16, Golden-square, W., at the Mart and of the Auctioneers, 11, Argyll-place, Regent-street, W.

BRIGHTON.—Centrally situated close to the Esplanade and West Pier, commanding fine views of the sea.

MESSRS. S. H. DAVIDS and Co. are instructed to SELL by AUCTION at the Mart, Tokenhouse-yard, E.C., on THURSDAY, May 13th, 1897, at two o'clock, two superior and well-built Freehold Residences, situate and being Nos. 7 and 12, Bedford-square, Brighton, let on Repairing Leases at the rent of £120 and £88 6s. respectively. Particulars and conditions of Sale may be obtained of Messrs. Wild and Wild, Solicitors, 31, Lawrence-lane, E.C., at the Mart, and of the Auctioneers, 11, Argyll-place, Regent street, W.

MESSRS. C. C. and T. MOORE will SELL by AUCTION at the Mart on THURSDAY, 13th May, at two o'clock.

FREEHOLDS.

BOW.—House and Shop, No. 265, Old Ford-road, and dwelling House, No. 267, Old Ford-road.

LIMEHOUSE.—Shops, Nos. 124, 126 and 128, Salmon-lane, and three ranges of stabling adjoining.

LEYTONSTONE.—Villa residence, No. 606, Leytonstone-road.

LEASEHOLD RENTAL.

£45 per annum secured on "Star of the East," and No. 28, Tetley-street, Poplar.

LEASEHOLDS.

MILE END ROAD.—Residences, Nos. 5 and 6, Dudley-terrace, Beaumont-street.

CLAPTON.—House and Shop, No. 12, London-road.

LEYTONSTONE.—27 Leaseholds, Nos. 354 to 372, and 437 to 459, Leytonstone-road, and Nos. 1 to 5, Harrow-cottages, adjoining.

Auction and Estate Agency Offices, seven, Leadenhall-street, E.C., and 144, Mile End-road, E.

PORTMAN ROOMS.
The MISSES SAMUEL
are giving
A SECOND DANCE
at the request of their friends and pupils, which will be held at the above Rooms
On MAY 6th,

The following gentlemen have kindly consented to act as Stewards, from whom tickets may be obtained:—

Bertie Levy, Esq., 218, Portsdown road, W.; Walter Spiers, Esq., 7a., Maida Hill, W.; Lucien Inger, Esq., 101, Victoria-road, Kilburn; A. Solomon, Esq., 1, Holborn Viaduct, W.C; Edward Samuel, Esq., 13a, Cockspur-street, W.; Alfred Spiers, Esq., 13a, High-road, Kilburn; Alfred Samuel, Esq., 5, Gray's Inn-road, W.C.

Grand Theatre, Islington.
LIMITED.

"THE SIGN OF THE CROSS." Monday next, for six nights only, Mr. Williams Greet's Company in the successful Lyric Theatre Drama, with all the original scenery and effects. Monday, May 10th, Mr. George Edwards Company in "THE GEISHA."

Doors open at 7 commence 7·30.
Telephone No. 7571.

RAMSGATE.
10, AUGUSTA ROAD.
Jewish Boarding House.

Mrs. A. DA COSTA returns her thanks to her numerous friends for their kind patronage, and hopes to continue the same Home comforts.

Jews' Hospital & Orphan Asylum.

The Centenary Hall and New Wings will be Opened

MONDAY next, MAY 3rd,

At 3 o'clock, by

H.R.H. THE DUKE OF CAMBRIDGE, K.G., &c.

The Rt. Hon. the **LORD MAYOR**, President of the Institution,
Accompanied by the Sheriffs of London, will attend in State.

THE LADY MAYORESS has kindly consented to receive **Purses of Five Guineas** and upwards.

A Guard of Honour will be furnished by the 1st V.B. the Queen's Royal West Surrey Regiment.

The BAND of the REGIMENT and the BOYS SCHOOL BAND will play during the day.

ORGAN RECITAL in the Centenary Hall, 2·15 to 3 p.m.

TRAINS LEAVE AS FOLLOWS:—

London Bridge for West Norwood 11·23 12·48 1·22 1·45 2·8. Victoria for West Norwood 11·50 12·45 1·32 1·52 2·20

In addition to the ordinary trains Special return trains will leave West Noowood after the ceremonial as required. First-class return tickets will be issued at reduced fares to all holders of tickets of admission. Only those to whom tickets have already been issued can be admitted.

No person (Acting Stewards excepted), will be admitted to the Grounds before Twelve o'Clock.

AN URGENT APPEAL IS MADE FOR

£9,000 to pay the balance due to the Builders.

£3,000 a year for the maintenance of the **additional 100 Children.**

SIXTY CHILDREN will be **ELECTED** in July in commemoration of the Diamond Jubilee.

The estimated **Annual Expenditure** will exceed **£11,300.**

Present Income from annual Subscriptions is **only £1,830.**

The Banquet to be given by the Right Hon. the Lord Mayor in celebration of the Opening of the New Buildings, will take place at the Mansion House on TUESDAY, 18th MAY. It is hoped that, the Stewards, will not relax their efforts to obtain the amount required, so that the Treasurers may be in a position to inform the Lord Mayor on that date that his appeal for £9,000 HAS BEEN FULLY RESPONDED TO.

M. J. GREEN, Secretary, Hamilton House, Bishopsgate.

CONGREGATIONAL, &c

MANCHESTER
CENTRAL SYNAGOGUE.

WANTED a חזן שני, שוחט, מוהל, וקורא Applications to be addressed to Mr. L. Levinson, Secretary.

EDUCATIONAL.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

DALSTON SYNAGOGUE,
Poets Road, N.

APPLICATIONS are invited for the post of PUPIL TEACHER to the Hebrew and Religion Classes in connection with the above Synagogue. Hours of attendance: Sabbaths, 12 noon till 2 p.m.; Sundays, 10 a m till 12·30 p.m.; Wednesday evenings, 5 till 7.

Application to be sent to the Hon. Sec., Hebrew Classes at the above address.

בית תלמוד תורה במנשסתר
MANCHESTER TALMUD TORAH
HEBREW SCHOOLS
Bent Street, Cheetham.

WANTED an experienced and competent HEADMASTER; salary £2 per week. Applications containing full particulars and testimonials (if any) to be sent immediately to the President, M. Steinart, Esq., 21, Heywood-street, Cheetham, Manchester.

TEACHER, experienced in Hebrew with English Translation and grammar, WANTED for Glasgow Talmud Torah Apply by letter to Mr. B. Lewis, 9, Stockwell-place, Glasgow.

LIVERPOOL HEBREW SCHOOL

WANTED a HEAD MISTRESS; certificated. Applications, with copies of testimonials, to be sent to H. M. Silver, Secretary, 145, Duke-street, Liverpool

PORTUGUESE JEWS' CONGREGATIONAL SCHOOLS.—WANTED a TEACHER for the Girls' Department. Art 50 or 68. Apply at the new Schools, Thrawl-street, Commercial-street.

WANTED a NURSERY GOVERNESS to take entire charge of three children, ages 6, 7 and 8, and to teach Hebrew, music and English; must be strong, bright, intelligent and a good needlewoman. Apply Mrs. Levy, 21, Bloomsbury-square, W.C.

HEBREW, TALMUD and RELIGION elementary or advanced TAUGHT by an experienced teacher at moderate terms. Address 1,713, Jewish Chronicle office.

PLYMOUTH.—REV. DR. and MRS BERLIN desire to receive a few boys into their home, situated in best and healthiest part of the town; sound moral training; excellent public and private schools. —14, Addison-road.

MISS MINNIE JACOBS, G. S. M. Cert., 44, Alvington-crescent, Dalston, N., visits and RECEIVES PUPILS for pianoforte and Hebrew. Terms moderate.

AN ENGLISH JEWISH LADY, living in the North of England, would be glad to RECEIVE one or two CHILDREN to educate and train with her own little girl; refined home; every comfort; orthodox. Address 800, Jewish Chronicle office, 2, Finsbury-square, E.C.

A HOLIDAY ENGAGEMENT REQUIRED by a young German lady as GOVERNESS or travelling companion during the summer; experienced traveller knows the Continent well; fluent German, French, English; moderate terms; highest references. Address 1,718, Jewish Chronicle office, 2, Finsbury-square. E.C.

A THOROUGHLY EXPERIENCED GOVERNESS requires a morning re-engagement to either advanced or junior pupils; English, French, music, Hebrew, examinations; £25 per annum; numerous excellent recommendations. Address 1,832, Jewish Chronicle office.

A YOUNG GERMAN LADY accustomed to tuition is qualified to teach the German language to children or adults; highest references Address Fräulein Sonnenfeld, 90, Hampstead-road, N.W.

ENGAGEMENT DESIRED as GOVERNESS to young or grown up children; English, Hebrew, French. German (acquired abroad) and needlework.—B., 12, Great Russell-street, W.C.

SUPERIOR NURSERY GOVERNESS (Christian) SEEKS RE-ENGAGEMENT; English, French, drawing, music, needlework; entire charge of children and wardrobes; £25; Alpha, Mrs. Ellis, 20, Welbeck-street, Cavendish-square. No charge to employers.

SITUATIONS VACANT.

TRAVELLER WANTED by well-known firm; liberal terms and good chance for energetic young man. State previous employment, references, expected earnings to 1769, Jewish Chronicle office.

WANTED as TRAVELLER young active, energetic, persevering fellow of good Jewish family, to travel for specialities in the engineering and lubricating line State age, experience, salary required to 1,748, Jewish Chronicle office.

SINGLE YOUNG MAN WANTED as Engraver and printer; for small artistic work; send specimens and state salary required to 1,854, Jewish Chronicle office.

WANTED JUNIOR CLERK; one used to boot trade preferred; Saturdays and Holidays allowed. Apply Monday 10—12 a.m., Samuel L. Lion and Co., 46 & 48, Mansell-street, Aldgate, London, E.C.

BOOT TRADE.—Wanted junior clerk about 18, must be good writer, quick and accurate at figures Apply personally Lion, Lion and Son, 32, Chiswell-street, E.C.

WIDOW LADY REQUIRES a young lady, about 23, as COMPANION; good references essential. Apply Monday between 5 and 6 at 33, Mildmay Park, N.

WANTED a domesticated JEWISH PERSON accustomed to attend on an invalid lady Apply, by letter, to "The Hurst," 10, Wellington road, Brighton, or personally after 6 p.m., to 127, Maida-vale, London, W.

COOK WANTED. Apply Sunday afternoon or write 93, Highbury New-park, N.

PLAIN COOK, strictly orthodox. WANTED for Manchester for small family. State experience, age and wages Address 1,831, Jewish Chronicle office.

WANTED a good COOK; liberal wages; good character indispensable Apply Saturday and Sunday, after 7 p.m., or by letter to 51, Petherton-road, Canonbury, N.

SITUATIONS WANTED

A YOUNG LADY, aged 16, a former pupil teacher; writes good hand; quick at figures; seeks a situation as CLERK, cashier, etc Address 1,781, Jewish Chronicle office, 2, Finsbury-square, E.C.

A HIGHLY respectable German lady desires situation in a first-class Jewish family to superintend household whilst being admitted as one of the family; references exchanged. Address 1,770, Jewish Chronicle office, 2, Finsbury-square, E.C

A LADY desires a position as LADY HOUSEKEEPER, as soon as possible highest personal references. Address H., 50, Shirland-road, Maida-vale, W.

A YOUNG LADY, with highest personal references, requires an engagement as HOUSEKEEPER or companion; thoroughly domesticated and experienced. Address 1,701, Jewish Chronicle office, 2, Finsbury-square, E.C.

RE-ENGAGEMENT WANTED by a lady as HOUSEKEEPER or companion or any responsible position; thoroughly experienced and domesticated; highest references. Address 1,844, Jewish Chronicle office, 2, Finsbury-square, E.C.

WANTED a SITUATION as USEFUL COMPANION or housekeeper to elderly couple, lady or gentlemen. Address Miss Abrahams, 213, Ashley-road, Burton-on-Trent.

YOUNG LADY (refined, well-educated), seeks situation as USEFUL COMPANION, or nursery governess (daily or resident); English, French, painting, and needlework; highest references. Address 1,766, Jewish Chronicle office.

LADIES first-class CERTIFICATED NURSE from Queen Charlotte's Hospital; (disengaged) terms moderate.—Mrs. Thompson, c/o Mrs. Wyatt, 13, John-street, Crutched Friars, City.

WANTED SITUATIONS for two girls as young nurse and housemaid; good references. Apply the Matron, Domestic Training Home, 34, Hemstall-road, N.W.

WASHING WANTED.—Ladies wishing to have their linen washed by the old fashioned process WITHOUT CHEMICALS or machinery would do well to send to Mrs. Gould, Stapleton House Laundry, Bollo-bridge-road, Acton. Silks and fine linen especially attended to; terms moderate; all linen insured against fire; send for price list.

BRONDESBURY ROAD, KILBURN. —To be let or sold double-fronted newly built semi-detached residences; containing 3 reception, 7 bed-rooms, bath and dressing rooms filled with every modern convenience; no basements. Apply Mr. M. Davis, 7, Brondesbury-road, Kilburn, N.W.

OLD ESTABLISHED JEWISH BOARDING HOUSE with a good connection in the W.C. district, TO BE SOLD a bargain, on account of ill health. Long lease. Address 1,796, Jewish Chronicle office, 2, Finsbury-square, E.C.

BOARD AND RESIDENCE.

CITY GENTLEMAN (21) SEEKS HOME with refined private family, where there are sons; excellent references; fullest particulars. Address 1,795, Jewish Chronicle office.

WANTED TO LET, in the best part of Dalston, well furnished large SITTING-ROOM and BED-ROOM, bath (hot and cold); good cooking and attendance, board if preferred. Address 1,794, Jewish Chronicle office.

A LADY having an elegantly appointed house, standing in a large garden and facing Regent's Park, would like to receive one or two gentlemen as PAYING GUESTS; bath (hot and cold); excellent cuisine and attendance; manservant kept; stabling if required. Apply Mrs. Levy, 6, Albert-road, Regent's Park.

BOARD and RESIDENCE for gentlemen and ladies; every home comfort; bath (hot and cold); excellent cuisine; liberal table; moderate terms; very convenient for City and West. Apply Mrs. A. Gluckstein, 9, Pyrland-road, Canonbury, London, N.

BOARD and RESIDENCE.—Good accommodation for City gentlemen; most conveniently situated, close to rail and 'bus to all parts; bath (hot and cold); terms moderate. Apply at 26, Birchington-road. Kilburn.

BOARD and RESIDENCE is offered on much reduced terms to a domesticated lady, who would give general assistance in a boarding house. Apply, by letter, B.S., c/o., Martin and Son, 23, Clifton-road, Maida-vale, W.

BOARD and RESIDENCE offered to City gentleman in best part of Maida Vale by young private English family who have a larger house than they require; superior board; comfortable home; hot and cold bath; convenient for City and West; terms moderate and inclusive. Address 1,362, Jewish Chronicle office, 2, Finsbury-square, E.C.

COMFORTABLE HOME for lady or gentleman on moderate terms; pleasant house; two minutes from S.E.R.; frequent trains to City and Charing Cross.—57, Amersham-road, New Cross.

GOOD BOARD and RESIDENCE offered to two brothers or friends, with every home comfort; terms moderate. Apply 39, Brondesbury-villas, Kilburn.

VACANCIES in a high class house for a few ladies or gentlemen; French and German spoken. Address Mrs. Judah Piza, 118, Sutherland-avenue.

12 PYRLAND ROAD, CANONBURY, —Board and Residence; every convenience; bath (hot and cold; cheerful society; late dinner; terms moderate; two minutes from Mildmay Park and Canonbury Station (N.L.R). Apply Mrs. Spier.

35 GROSVENOR-ROAD, CANONBURY, N.—Board and Residence in a small private family; one minute from Canonbury Station and 'bus; most accessible for West End; bath (hot and cold); terms moderate and inclusive.

56 BELSIZE PARK GARDENS.—The Misses Somers beg to inform their numerous patrons that they now have some vacancies.

BOURNEMOUTH.—"The Glen Fern" 1, Glen Fern-gardens.—Boarding house or private apartments; highly recommended for comfort and good cooking; close to sea and gardens; most moderate terms.

HASTINGS.—"Fernside," St. Andrew's-square.—Furnished apartments; board if required; three minutes from sea and station; home comforts; terms moderate. Apply Mrs. E. Solomons, late of London.

HASTINGS.—Private boarding house Mrs. Levi, 2, Trinity-street, Claremont, (formerly of St Leonard's); central close to sea and station.

WASHING RECEIVED by experienced laundress; every convenience; good reference.—Guayaquil Laundry, 7, Beaconsfield-road, Willesden.

DERBY DAY.—COACHING FOUR-IN-HAND.—Wednesday, 2nd June. A four-in-hand coach will leave the Cafe Royale, Regent-street, for Epsom; select party; limited number of seats reserved. Seats £1 1s.; champagne luncheon; tickets £1 1s Moseley and Co., Managers, 36, Shaftesbury-avenue, Piccadilly.

ADÉLE ET CIE the daintiest of styles and perfect fit "guan" at moderate prices; a trial invited.—254, TOTTENHAM COURT ROAD, W.C.

MADAME DELANEY, dressmaker, from Principal West End Houses, 166, Portsdown Road, Elgin Avenue, Maida Vale, W.

NORTHAMPTON HOUSE, St. Paul's Road (Near Highbury Station), Highbury, N. These premises have recently been enlarged, refitted, refurnished and redecorated; they are specially adapted for weddings, barmitzvahs, private parties, and can be hired for balls, concerts &c. (Can be hired on Sundays). Terms—R. O. Smith

GRAND HALL (20, Spital-square, Bishopsgate) TO BE LET for Weddings, Parties or Society Meetings; every convenience. The most suitable hall in the East End for weddings and meetings.

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L. LEVIEN,
COOK & CONFECTIONER,
55, Kentish Town Road, N.W.,
(Late 92, Seymour Street, Euston Square)
Tables, Seats, Plate, Cutlery, China, Glass &c., lent on hire. Estimates for large or small parties by Contract or otherwise, free
Cooks and Waiters Sent Out

Very Important for Jewish West End Inhabitants.
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Of 72, High Street, Whitechapel, and Osborn Street.
Have a Branch for the Sale of
WINE, BEER AND SPIRITS
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Price List Free on Application.
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Funerals and Removals conducted according to Jewish rites.
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Monuments, Tomb and Headstones erected in Stone, Marble and Granite with the imperishable lead letters. Designs &c., forwarded on application. Private address 7, Ferntower-road, N.

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Monuments, Tombs and Headstones erected in all cemeteries. Iron Tomb railings. Inscriptions Stones repaired and painted. The imperishable lead letters neatly cut. Best material and workmanship guaranteed. Estimates on application. Medal awarded 1887. Works: rear of 415, Mile End Road corner of Cottage-grove.

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Designs and Estimates supplied free Monuments, Tombs and Headstones fixed in all cemeteries. Repairs executed on moderate terms

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MESSRS. CHAS. I. DAVIS & COMPANY beg to call particular attention to the fact that this department will be under the entire management and personal supervision of Madame MARIE, from WORTH, of PARIS.

SKIRTS and BLOUSES in Exclusive and Original Designs.

Ladies are particularly invited to inspect our

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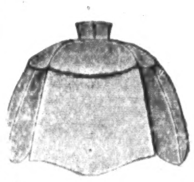

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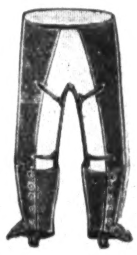

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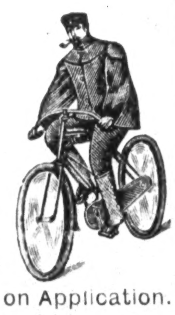

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Smart Dressmakers & Ladies Tailors.

PERFECT FIT GUARANTEED.

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Sweet as a nut. Perfect for all Cooking Purposes.

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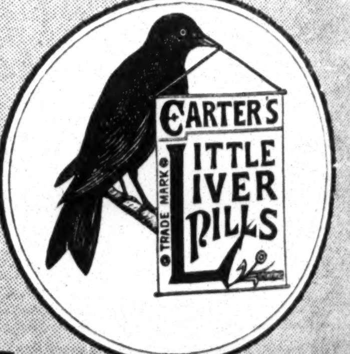

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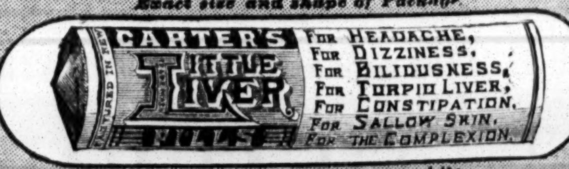

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Calendar for the Week.

Day of Week.	Hebrew Date.		Civil Date.		PORTION.	HAPHTORAH.
Fri.	Nisan	28	April	30	אחרי מות Levit. xvi to end xviii.	I. Samuel xx. 18-42.
Sat.		29	May	1		
Sun.		30		2		
Mon.	Iyar	1		3		
Tues.		2		4		
Wed.		3		5		
Thurs.		4		6		

This day (Friday), Sabbath commences at 7.
Sabbath terminates to-morrow at 8.8.
Sunday and Monday next, May 2nd and 3rd, will be Rosh Chodesh Iyar.

THE JEWISH QUARTERLY REVIEW.

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Meetings for next Week.

◆

SUNDAY, MAY 2.

Anglo-Jewish Association, Council Meeting, at Great Western Hotel, 11.
Westminster Jews' Free School, General Meeting, at the School, Hanway Place, W., 11·30.
Jewish Historical Society, Meeting, at the St. James's Restaurant, Piccadilly, 8.

MONDAY, MAY 3.

Jews' Hospital and Orphan Asylum, Opening of New Wings and Centenary Hall, by the Duke of Cambridge, 3.
Jewish Board of Guardians, Russo-Jewish Conjoint Committee, 4·30; Industrial Committee (rota) 4·30; Temporary Allowance Committee (rota) 4·30.

TUESDAY, MAY 4.

Jewish Board of Guardians, Relief Committee (rota) 3·30.
United Synagogue, Council Meeting, at the Central Synagogue Chambers, 6.
South London (Borough) Jewish Schools, Committee Meeting, at the Schools, 7·30.

WEDNESDAY, MAY 5.

Jewish Board of Guardians, Investigating Committee, 4; Emigration Committee, 4·30; Loan Committee, 4·30.
Jewish Religious Education Board, Board Meeting, at the Central Synagogue Chambers, 8.

THURSDAY, MAY 6

Jewish Board of Guardians, Relief Committee (rota) 3·30.
Home for Aged Jews, House Committee, at 37-39, Stepney Green, E., 7.

Queen Victoria's Commemoration.

◆

PRINCE OF WALES'S HOSPITAL FUND.

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All contributions sent to the *Jewish Chronicle* will be acknowledged in this column and will be forwarded to the Right Hon. the Treasurer of the Fund without deduction. An official acknowledgment will be sent to the address given by the contributor.

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CORRESPONDENCE.

◆

EAST END ARBITRATION.

Sir,—Referring to your remarks last week on the subject of lay arbitrators for the East End Jews, will you permit me to say that this was one of the questions that earliest engaged the attention of the Council of the Jewish Self-Help Association, and consequently operations were commenced on November 1st last. Since that date upwards of 2,000 plaintiffs have come to the office of this Association in order to state their grievances and have their cases settled. Of that number 670 had been removed from the County Court, and of the total number of cases all, with the exception of seven, accepted the verdict of our Arbitrator. It will thus be seen that this part of our Scheme has passed beyond the enquiry stage.

Yours obediently,

J. S. Ballin,

Chairman of the Jewish Self-Help Association.

6c, Oxford and Cambridge Mansions,
Hyde Park, W., 28th April, 1897.

"VICTORIA" DISPENSARY FOR THE JEWISH POOR.

Sir,—The above Dispensary will shortly be finished under the kind supervision of our Honorary Architect, Mr. Delissa Joseph, with the support of our esteemed Mr. Hermann Landau, and the co-operation of other gentlemen.

Without wishing to raise any controversial matter I desire to state the objects of the Institution for the information of the Jewish community, viz., 1. The Institution will provide free medical relief for the necessitous Jewish poor, but will extend its benefits to the poor of any other denomination. 2. Medical gentlemen will be in attendance with English degrees, who are able to understand the language of the foreign poor.

Medical relief will include: (*a*) Advice and Prescriptions; (*b*) Drugs and Appliances; (*c*) Attendance at the residences of the patients whose cases have been previously attended to, but who have become too seriously ill for their further personal attendance at the Dispensary; (*d*) Letters and other forms of recommendation to Hospitals and other Medical and Surgical Institutions; (*e*) Medical Baths, which have been fitted in the Dispensary, will also be used for special cases.

Yours obediently,

A. P. L. Tebbitt.

10, Russell Square,
April 28th, 1897.

CHILDREN'S COUNTRY HOLIDAY FUND.

Sir,—I cannot refrain from expressing my surprise that the Rev. A. A. Green, in the able paper which he read before the Visiting Committee of the Board of Guardians, should have accused the Jewish Committee of the Children's Country Holiday Fund of "pauperising" the children under their care, merely because they invite them to attend an annual service for the purpose of thanking God for the health and pleasure that they have derived through their stay in the country. If Mr. Green had read the excellent reports that your paper has always given of the addresses delivered to the children on these occasions he would know that his statement that "the children of the poor are asked to assemble, as the children of the poor, to render thanks for the patronage of those who have assisted them," is devoid of foundation.

I quite agree with Mr. Green that thanksgiving for holidays ought not to be confined to any particular class of children, but it is not the province of the Country Holiday Fund to look after any children excepting those under their care.

As to Mr. Green's complaint that the children are assembled in "chill October," I would point out that October, though "chill," is not very far off from August, and that the officiating ministers who, naturally, select the date, are frequently unable to leave their own synagogues during the Festivals.

Yours obediently,

Ernest L. Franklin, President,

Jewish Branch of the Children's Country Holiday Fund.

60, Old Broad Street, E.C.

THE ZIONIST MOVEMENT.

Sir,—In view of the importance of the coming Congress of Zionists at Munich, I crave permission, as President of the Executive Committee of the Galician Zionists, to discuss the movement in your journal.

Zionism has now entered upon a new phase. The idea, dreamt of for many centuries in the hearts of the Jews, began to crystallise some fifteen years ago. In all parts of the world men arose whose eyes were opened, by the terrible persecutions of the Jews in Russia and Roumania, by the influence of the labours of Moses Hess, Hirsch Kalischer and Leon Pinsker, and by the now strongly developed Hebrew literature, to the idea of the re-colonisation of Palestine. Everywhere were formed larger or smaller groups of men who proclaimed the summons: "Return to the Holy Land."

Last year the movement received a powerful impetus by the publication of Dr. Herzl's "Judenstaat." Those who were not acquainted with Zionism were now convinced of the existence of that national current which can thoroughly solve the Jewish Question in a direction favourable to our people. Those who knew of the idea were struck by the pamphlet and interested by the personality of its author.

Dr. Herzl—on whom fortune has smiled throughout his whole life, the favourite of society and of the reading public, who occupied a prominent literary and social position, and who long ago had been regarded as an apostate from Judaism—not only openly avows his race, but strives with might and main for the establishment of a Jewish State. But a short period elapses, and things hitherto undreamed of are brought about. Herzl finds adherents not only in the Ghettos of the persecuted Russian Jews, but sees in his camp the Parisian Jew, Nordau, and the English Christian, Holman Hunt, and behind them men whose tie to the ancestral faith was of the slenderest character, and thousands of Jews of the lower classes who are swayed not by reason and reflection, but by sincere feeling and attachment to their nation.

This is a short sketch of the development of Zionism. On the lips of many Jews the question rises: "What is to be done now?"

Our reply is this. All believers in Zionism must organise themselves, formulate common principles, discuss their propaganda and the possibility of its realisation. Indispensable is the speedy creation of a central authority, whose voice should be obeyed by all Zionists, the election of a chief, ready to make sacrifices, able to command and to plan, responsible for his every step to the whole Jewish nation. This is an absolute necessity if our idea is to succeed.

Organisation is our next aim. Let us establish a visible entity that should awaken our zeal for further activity, and show to our enemies the vitality of the Jewish national idea, and prove to them that we have not decayed, but are very much alive. In the call for organisation, first proclaimed by German, Russian, and Roumanian Zionists, the Galician Jews now join. We regard Dr. Herzl's proposal for the Convocation of a Pan-Zionist Congress at Munich as most salutary, as the beginning of a new development of Zionism, and we salute in Dr. Herzl the intrepid codifier of our principles. A meeting of all Zionists is of vital importance. We wish to hear from our comrades what is the condition of the Jews in other countries, what is their opinion of the steps to be taken in the immediate future. We wish to become acquainted with each other, and to adopt a common programme. Therefore, I address my English brethren from the Fa East, and urgently request them to join us.

English brethren! You were the first to protest in imposing meetings against the oppression of Jews in Russia. Your emissaries came to our country and organised the transportation of thousands of Jews over the ocean; from your midst arose the first practical Zionists, Oliphant and Montefiore. Aid then the noble plan of our great comrade in Vienna. Meet us in Munich, and be assured that this first proof of solidarity will be very profitable for the Jewish nation. Let us profess ourselves descendants of a common mother, let us profess common aims, and we shall gain the esteem of the world.

Yours obediently,

Adolph Stand.

Lemberg, 22 April, 1897.

THE NAME MOYSES.

Sir,—In the indexes to the "Proceedings in Chancery regno Queen Elizabeth," which I lately examined at the suggestion of Mr. Israel Abrahams, I find the following names of persons and localities:—

Vol. I., p. xc., a Mose; p. 307, John Moyse and another, title of land, Otterham, Cornwall.

Vol. II., p. 214, Moyse, hamlet of Peigton; p. 282, Moysehall, in the parish of Mose in Ardeley, Essex; the same place is mentioned in Norden's Survey of Essex, published in 1594, as Mosehall; p. 241, Henry Moyse and Johan Moyse, his wife, in Cornwall; p. 219, Richard Moyse or Moys; p. 383, Thomas Moyse, legacy charges on Mansion House at St. Osyth, Essex; p. 220, Edward Moyses.

Vol. III., p. 293, Manor of Mose, Essex, this is the same as above; p. 196, Mosehall, in Cornwall; p. 161, Agnes Moyses, land in Cornwall; p. 146, Simon Mosse, land in Bramford, Suffolk; p. 262, Henry Mose, personal matters.

It will be noticed that Moyse and Mose are used indifferently to describe the same place. This list includes two Moyse or Mose halls, so three of this name are now known. It is unnecessary to make any further comment.

Yours obediently,

Frank Hals.

THE SHECHITA BOARD AND ITS PROPOSED NEW MARKET.

Sir,—With your usual courtesy I trust that you will pardon my intruding on your valuable space. My excuse must be that the matter is of great interest both to the general public and the community, for which hospitality in your columns is always readily accorded. At the last meeting of the Board of Schechita, on April 8th, a letter was read from the Investigating Officer of the Board on the subject of the erection of a hall to accomodate about 100 butchers and poulterers. The hall is to be erected in the immediate neighbourhood of the present market; a more fantastic scheme, I respectfully submit, never emanated from an official who was supposed to be conversant with the duties entrusted to him.

Permit me, as one who has had a large and varied experience, to point out that it will be a great mistake seriously to entertain the idea of building a market as suggested. What, may I ask, constitutes the market of Goulston and Wentworth Streets? Why the costermongers, hawkers, &c., with their barrows and stalls. Past experience in Hackney, Kingsland, and Whitecross Street has shown that by removing the costermongers the market has been abolished. In every instance the tradespeople have asked for the costers to be reinstated. What strikes me as rather curious is the allusion to the traffic being diverted, which, by the way, those most interested know nothing of, and through this cause the abolition of the Goulston and Wentworth Streets market. Strange indeed this sudden remedy when it is *least needed*. For more years than I care to remember this market was subjected to all sorts of conditions and regulations made at all sorts of times by those responsible for the regulation of the street traffic. Under the old sytem summonses for obstruction were frequent, and those that had to seek a livelihood in the street experienced a very bad time. How different is the state of affairs at the present time. The Street Sellers have a powerful and energetic Union ably administered by themselves, and have, at a very heavy cost and with the co-operation of several influential M.P.'s, including the respected President of the Board of Shechita, Sir Samuel Montagu, Bart., secured a legal decision giving them a *right* to stand with their barrows and stalls. The Commissioner of Police has personally visited the neighbourhood, and I understand that promises have been made in an influential official quarter that the street sellers will not be interfered with, in the event of any improvement being made for the Tower Bridge, as Middlesex Street, at a very heavy cost, has been widened for that purpose, and the traffic would in no way interefere with the market as it at present exists, Goulston and Wentworth Streets being out of the main road.

I shall use every endeavour, with the co-operation of those in a position to judge of the absurdity of this scheme, to oppose it by every means in my power and will, in a few days, convene a public meeting to protest against the building of a market, as previous efforts of the same kind, supported with plenty of money, have in all cases proved failures.

The question of model abattoirs has my entire sympathy, and I would suggest that the Board of Shechita rent a slaughterhouse in Deptford Market, fit it up with every modern improvement for the humane treatment of cattle (which I need not say is the object every member of the Board has at heart), and from time to time conduct experiments under the guidance of scientists and practical butchers to make our system the most perfect in the world.

As a member of the Cattle Markets Committee of the Corporation, I willingly place my humble services at the disposal of the Board, and shall be pleased to render them any assistance possible.

I take this opportunity of adding that a friend of mine, not of our faith, a most eminent veterinary surgeon, with whom I have discussed the matter of casting cattle, will shortly conduct experiments at Aldgate and Deptford Markets with an apparatus which he has invented as a result of our several conversations.

Yours obediently,

E. Barnett.

79, 81 and 83, Middlesex Street, Aldgate.

THE EAST END SCHEME.

Sir,—Is it not fully time we elected our representatives to the Council of the United Synagogue for their opinions, rather than on account of their position, wealth or friends?

At the coming election, I am free to confess, I have not the slightest idea what views the men for whom I shall vote may have on the pressing questions of the day, if indeed they have any, or how they will vote on them, and in this respect I am truly representative of the seatholders, not only of my own synagogue, but of the entire Union.

To take one of the most urgent; our revered Chief Rabbi made a most earnest appeal on Sabbath last, which I hope to see in print, that the East End Scheme should now be vitalised by the lives and services of some of his hearers. Unlike the ordinary humdrum of most sermons we hear, his burning, eloquen words will recur, urging to action. Yet surely he cannot wish to see any of these lives wasted, or their services dissipated on the present stagnation, called the East End Scheme.

Is it possible or credible that this could have continued the time it has, if the members of the Council had been well heckled and made to understand their own views, if not those of the majority of their constituents, before their election?

This unfortunate Scheme has been overlain, and almost suffocated by the new Hambro Synagogue, with which it had no more real connection than it had with the Great, New, or Stepney Synagogue. A rival now threatens its existence, whenever it may come into being, with further future complication, from the opposition of a third body. Are there no means to pledge our representatives at the coming Annual Meeting, to a definite policy? Will it be too much to ask that the successful candidates shall each express his views as to the amount the United Synagogue shall spend on the Scheme, if the recently-arrived greener only is to be considered, the native born workers, and the growing boys and girls ignored, and what the East End really means?

It will be time enough to ask what shape it shall take, and who shall assist the United Synagogue in its development, when these preliminaries are defined.

Yours obediently,
Morris Harris.

38, Warrington Crescent, W.

PASSOVER AND EASTER.

Sir,—Referring to the Leaderette on the above in your issue of the 16th, allow me to make a slight correction. The rule for Easter, as ordained by the Council of Nice, is the first Sunday after the first full moon which happens upon, or next after, the 21st day of March, and if the full moon happens on a Sunday, then Easter day is the Sunday after.

This last condition was introduced to avoid the celebration of Easter at the same time as our Passover (*i.e.*, when the first day פסח falls on a Sunday); notwithstanding which, this coincidence will sometimes happen, and will next occur in 1903.

Yours obediently,
H. L. Rosenthal.

41, Ackers Street Manchester.

Jews' College and Montefiore College, Ramsgate.

At a meeting of the Delegates of Jews' College and the Ramsgate Montefiore College Foundation, held on April 5th, a Draft Scheme of Union was unanimously approved and recommended to the two controlling Authorities for adoption.

The principal clauses of the Draft Scheme (many of which are merely formal) provide that the two Institutions shall be merged into one, and that the joint Institution shall be known as "Montefiore College." The College is for the present to be conducted at Tavistock House. The authorities of the Ramsgate Foundation are to undertake to contribute a minimum of £1,000 per annum towards the funds of the College and to be entitled to elect to the Council such a number of Representatives as they may think desirable, not exceeding the number elected by the Governors. Other congregations or Jewish institutions are to have power to elect a member of the Council for each £100 per annum contributed to the College. Any individual or corporate body contributing £1,000 is to be entitled to nominate a student of the College. The Rev. Dr. Adler is to continue to be the President of the College, and Sir Joseph Sebag Montefiore is recommended for election as the first Honorary President. Both the "Sephardic" and "Ashkenazic" pronunciation of Hebrew are to be taught in the College, so as to supply the individual needs of each student. The Council may provide maintenance, clothing or books for students of the College whose means are insufficient. The proposed Union is to take effect as from July 1st next, or so soon after as practicable.

The initial steps to bring about the Conference of Delegates were taken by Mr. F. D. Mocatta, and from first to last Mr. Lionel L. Alexander rendered conspicuous service, especially in the preparation of the Draft Scheme. The delegates of Jews' College were the Chief Rabbi, Sir Philip Magnus, and Mr. Lionel L. Alexander. The representatives of the Montefiore College were Sir Joseph Sebag Montefiore, Sir Edward Sassoon, Messrs. Manuel Castello, Joseph De Castro, Abraham De Pass, Joshua M. Levy, Eustace A. Lindo, and Abraham Mocatta. The proceedings throughout were marked by the utmost good feeling, consideration, and unanimity. Although serious objection was taken to several clauses, the Draft Scheme was approved by the Council of Jews' College at a meeting of that body held on Wednesday evening.

Lieut. William Schoenfeld, 19th Middlesex R.V., received a "special mention" at the recent examination of the School of Instruction at Chelsea Barracks.

Mr. Moses Angel, Head Master of the Jews' Free School, yesterday entered his 80th year. Despite his advanced age, Mr. Angel still attends at the School every morning at the early hour at which it has been his practice to arrive for many years past.

Home for Jewish Incurables.—The family of the late Chief Rabbi intend endowing a bed in loving and reverent memory of him, to be entitled "The Nathan Adler Bed."

Council of Legal Education.—Mr. Emile Nathan, Gray's Inn, passed the Eastern examination. Mr. Chas. A. Goldschmidt and Mr. Henry J. Jacobs, of the Inner Temple, passed in Legal History.

Royal Academy.—Mr. Delissa Joseph's designs for the Cardiff Synagogue and for the South Hackney Synagogue have been accepted, and hung in the Architectural Room of the Royal Academy Exhibition.

"Chelsea Hospital in Danger."—Under this heading, an article appeared in the *Times* of 21st inst., referring to the extensive building operations being carried out on the Chelsea Hospital estate from the designs of Mr. Delissa Joseph; and sounding a note of warning against any further encroachments. In the *Times* of the following day there appeared a letter from Mr. Joseph in reply giving some interesting information with regard to the operations with which he is concerned as architect.

The distribution of prizes to the pupils of the Gravel Lane Board School will be held next Wednesday afternoon at 5 o'clock.

The Best Jewish Cooks as well as the less experienced gain ideas and learn how to carry them out by having at hand a relsable Cookery Book with good recipes and clear directions, such as the new and enlarged edition of the "Economical Jewish Cook" by May Henry and Edith B. Cohen; obtainable of booksellers, bound for 1/6, by mentioning the name of the publishers, Wertheimer, Lea and Co—[Advt]

Closing of the Jewish High School for Girls.

[From a Correspondent.]

The Jewish High Schol for Girls, which it has been resolved to close, was an outcome of the Girls' Department of the Primary Department in Red Lion Square, the Boys' side of which was closed about 1880. Through the energy and munificence of Miss Isabel Goldsmid, whose father, Mr. F. D. Goldsmid, had done so much for the parent establishment, the present most commodious premises in Chenies Street were erected to contain 180 to 200 girls. The education record has always been of a very high class, and the results in this point of view have been eminently satisfactory.

The Hebrew and religious instruction has also been excellent. The School is open to all denominations, and a fourth to a third of the pupils have generally been, and now are, non-Jewish, a system which has always succeeded excessively well.

Miss Alice Levy, who has been Head Mistress for many years, and a competent staff, have always given the highest satisfaction.

Despite all these advantages however the School has from its beginning been badly attended, and though the number of pupils has increased during the last eight or ten years its average barely attains 80. Thus the School, being always less than half full, the expenses are not nearly half covered by the school fees, and contributions cannot be solicited for a high school as though it were a charity establishment.

It is true that Miss Goldsmid found the bulk of this money with extreme generosity and exemplary patience, but the time has come, if it should not have come very long ago, when the establishment has proved itself not to be required, and thus the Committee, after years of hesitation and hope deferred, have resolved to bring the School to an end after next July. Those who have witnessed the educational success of the establishment, the devotion of Miss Levy and her teachers, the untiring liberality of Miss Goldsmid, and the work of Mr. Arthur L. Josephs, the Honorary Secretary, can imagine how much it has cost the Committee to arrive at this decision, which, however regrettable, has become a necessity.

The East End Scheme.

At a meeting of the Special Committee appointed by the Council of the United Synagogue to formulate an East End Scheme, the following resolution was passed on the motion of Mr. Lawrence A. Isaacs:—"That, with the object of formulating a practical and workable Scheme for ameliorating the condition, socially, intellectually, spiritually and otherwise, of the poorest Jews in the East of London, a Sub-Committee of 15 members be, and is hereby appointed, to collect evidence, suggestions, and schemes bearing upon the subject; also to consider the same and to draw up a report thereon, such report to be submitted to the Special Committee for consideration. The following were elected Members of the Sub-Committee: Messrs. Leonard L. Cohen, F. A. Davis, Noah Davis, A. E. Franklin, M. A. Green, J. H. Hirschkowitz, L. A. Isaacs, H. Landau, H. S. Lewis, F. I. Lyons, E. D. Löwy, S. Rosenfeld, A. M. Wartski, A. M. Woolf and Dr. A. Wolff."

Jewish Free Dispensary.—The opening of this Dispensary, in the old buildings of the Whitechapel Foundation School, Leman Street, is to take place on June 22nd.

Opening Ceremony of the Jews' Hospital and Orphan Asylum.—We are requested to state that the applications for seats for viewing the ceremonial on Monday next having been three times as numerous as the places at disposal, the Committee have found it absolutely impossible to satisfy all demands. They have, therefore, to claim the indulgence of the friends of the Institution in all cases in which they have been reluctantly compelled to refuse tickets to late applicants, or to curtail the demands of the earlier applicants by the issue of fewer tickets than were requested.

East London Orphan Aid Society.—An interesting function is announced for next Thursday evening, at the Assembly Hall, Mile End Road. The Lord Mayor and Lady Mayoress will attend, and distribute the certificates of Life Governorship gained by the members of the East London and other Metropolitan and Provincial Aid Societies, formed for the purpose of affording pecuniary support to the Jews' Hospital and Orphan Asylum, Norwood. The initiative in the matter has been taken by the East London Branch, which numbers between seventy and eighty Life Governors, who have been qualified by a payment of ten guineas each to the parent Institution. It is expected that altogether about 130 members of the respective Branches will present themselves to receive their certificates at the hands of the Lady Mayoress. The proceedings will be rendered more attractive by the programme of a high-class concert, the list of artistes engaged including Miss Marian Mackenzie, Miss Violet Defries, Miss Miriam Farnham, Mr. Iver McKay, Mr. Broughton Black and others. In addition the Band of the Jews' Hospital will play during the evening, and a contingent of the Jewish Lads' Brigade will receive the Lord Mayor and the Lady Mayoress on their arrival. The arrangements are in the hands of a Special Committee of the East London Society, and Miss Beatrice N. Cohen has organised the Concert.

Hebrew Poor Schools, Gibraltar.—The Building Committee of these schools have issued an appeal, which has been addressed to several Jews in England, soliciting contributions to the fund. The appeal states: "Her Majesty's Government having taken into account the serious difficulties under which the Hebrew community of this city have been labouring for many years through their not having a suitable site for the erection of their schools, most graciously granted a spacious plot of ground for that purpose. The Government furthermore aided the community with a donation of 12,500 pesetas, whereupon the building of the schools was commenced. This sum and that raised by subscriptions hitherto amounting in the aggregate to 43,788 pesetas, having proved inadequate for completing the building, the cost thereof being estimated at 65,000 pesetas, the work will have to be stopped for want of funds, unless new donations be forthcoming. Notwithstanding our endeavours to raise the amount needed (some £500) all our efforts have failed owing chiefly to the slackness of trade at Gibraltar. In such dilemma we find no better resource than to respectfully appeal to the generous sympathy of our brethren abroad to come to our aid and thus enable us to complete the construction of our schools." The schools will provide accommodation for about 250 indigent boys and girls. The Committee point out that this is the first appeal which the Gibraltar Congregation has ever made abroad. In London, Mr. Abraham Mocatta, Mr. F. D. Mocatta, and Mr. J. Nahon, are interesting themselves in the movement, and have personally contributed to the Building Fund. The President in Gibraltar is Mr. Abraham Bergel.

The Queen's Reign.

The following Circular-Letter has been addressed by the Chief Rabbi to the Ministers and Wardens of the several congregations under his spiritual jurisdiction :—

Office of the Chief Rabbi,
22, Finsbury Square,
London, April 9th, 5657.

My Dear Sirs,

An official intimation from the Prime Minister has been communicated to me that the Queen has been pleased to approve of Sunday, the 20th June next, being observed as a Day of General Thanksgiving throughout her dominions, in commemoration of the sixtieth year of Her Majesty's reign.

I have, therefore, prepared the accompanying Service of Prayer and Thanksgiving to Almighty God, to be used in the Synagogues of the British Empire on the appointed day.

Knowing, as I do, the sentiment of profound gratitude to our Heavenly Father, which animates my community for the blessings vouchsafed to the Throne and the Realm during the last sixty years, I feel confident that the Members of your Congregation will unite their efforts with yours in order to render the Service in your Synagogue worthy of this memorable Thanksgiving Day.

Believe me to be,
My Dear Sirs,
Yours very faithfully,
H. Adler.

The following is the Order of Service prepared by the Chief Rabbi : Psalm xxi., Verses 1-7., Afternoon Service : Psalm lxi., Sermon, Prayer of which the following is a translation :—

Almighty God and everlasting King ! By Thee sovereigns rule, and by Thy hand the sceptre of sway is given unto them. Thou establishest their throne, so that they are exalted. Unto Thee, O God, we give thanks, unto Thee do we give thanks for the wondrous kindness which Thou hast shewn to Victoria, our beloved Queen.

For sixty years Thine arm hath strengthened her to bear the burthen of sovereignty. Many people from sea to sea, even unto the uttermost corners of the earth, hast Thou set beneath her sceptre, the sceptre of righteousness, of might and majesty. Unto them all she is even as a mother that loveth her children. The law of kindness is on her tongue ; her eyes are upon those who are bruised in spirit and broken in heart and in all the afflictions of her people she is afflicted.

We think this day, O Lord, in the midst of Thy temple, of the lovingkindness which Thou has continued to her and unto us from the time that the crown royal was set upon her head. Thou hast increased the nation. Thou hast shielded the realm by Thy Peace, and it became fair in its greatness. Goodly and righteous statutes hath the Queen decreed, by the advice of her counsellors and the chosen of the land, whereby the foundations have been strengthened on which the welfare of its indwellers is set.

And now we pour out our hearts before Thee, and spread our hands towards Heaven. We beseech Thee, bless our Queen. Even as Thou hast been with her heretofore from the days of her youth, so be Thou still her Guide and Stay. Keep her in health and strength. In the time of old age forsake her not. Send Thy light and Thy truth to lead her. Satisfy her with happiness, honour and length of days.

Source of all blessings ! Bless the Heir Apparent and his beloved Consort, who seek the welfare of their people with a perfect heart and a willing mind. Pour out the riches of Thy goodness upon their offspring, and upon all the members of the Royal House.

Withdraw not, we beseech Thee, Thy grace from our country. Shield the inhabitants thereof. Remove from them sickness, the sword, famine and sorrow. May they ever abide together in quietness and confidence. Speed the days when the abundance of peace will flourish upon the face of the earth, when the world will be filled with the spirit of brotherly love. Be merciful unto us, O God, and bless us. Cause Thy face to shine upon us, so that Thy way may be known upon earth, Thy saving health upon all nations. Amen. Amen.

Then will follow the Prayer for the Queen and Royal Family (a slightly amended form as mentioned in our last issue) : Psalm lxxii ; עלינו, and the Service will conclude with the National Anthem in Hebrew.

The Chief Rabbi will deliver the Sermon at the Great Synagogue. The Lord Mayor has accepted an invitation to be present at the Service and will attend in State. He will be received by Lord Rothschild, President, the Honorary officers of the United Synagogue, and Mr. A. Rosenfeld, the acting Warden of the Great Synagogue. The Service will commence at half past eleven. The Psalms will be sung with full orchestral accompaniment. The Rev. M. Hast, the first Reader of the Great Synagogue, has specially composed the music for the 71st Psalm.

Jubilee Naturalisation Scheme.

Following upon the suggestion which appeared in the columns of the *Jewish Chronicle*, a large and enthusiastic meeting was held in Glasgow on Sunday, at which the following resolution was passed :—

> That steps be taken to have an humble petition presented to the Home Secretary, praying for a reduction of the Naturalisation fees during the months of June, July and August, to enable our eligible coreligionists to become subjects of Her Majesty, in commemoration of the Diamond Jubilee, and calling upon the spontaneous effort of all British Jews to attain this object.

Ex-Baillie **Simons**, J.P., who moved the resolution, said that the existing high fees prevented foreign coreligionists from becoming subjects of Her Majesty. The present time, he felt assured, was a suitable opportunity for trying to have the fees temporarily reduced, and he hoped the movement would be successful. He knew he echoed the sentiments of all present, in saying that they were truly thankful for the great privilege and tolerance which the Jews enjoyed under the benign rule of good Queen Victoria, the greatest and noblest of Britain's sovereigns.—(Loud applause).

Mr. A. **Rosenthal**, in seconding the resolution, deprecated any individual efforts, and urged that the only chance of success was a spontaneous and combined effort of all Jews throughout the United Kingdom. Although he had been promised support by the joint organisations of the Conservative and Liberal Associations under Registration work, he did not wish it to appear as a political movement, as it was an honest endeavour of foreign Jews to become loyal citizens of this great and glorious Empire.

Mr. J. **Frankenburg**, President of the congregation, supported the motion, which he thought was of great importance, and likely to advance the moral and social well-being of the Jewish community at large.

A vote of thanks to the Chairman terminated the proceedings.

Proposed Federation of Jewish Schools.

Lord Rothschild, as President of the Jews' Free School, has invited the heads of the other six Jewish Voluntary Schools in London to a Conference, to consider the question of forming a federation of those schools, in order to comply with the requirements of the new Education Act. Each School is asked to send four delegates. The Conference will be held next Wednesday at New Court.

The New Synagogue at Cardiff.

The new synagogue which has been erected for the Cardiff Hebrew Congregation in Cathedral Road will be opened on Wednesday, the 12th May. The opening ceremony will be performed by Mr. F. D. Mocatta, and the Dedication Service will be conducted by the Chief Rabbi. Colonel Albert Goldsmid, Assistant Adjutant-General, who is Hon. President of the Congregation and President of the Building and Collecting Committee, will also take part in the proceedings. In the evening a Banquet, with Colonel Goldsmid in the chair, will be held at the Assembly Rooms of the Town Hall, by permission of the Mayor. Subsequently to the Banquet a reception will be held in the same Rooms. The catering has been entrusted to Mr. Joseph Bonn, of London.

OBITUARY.

GRAND RABBIN LAZARE WOGUE.

We regret to announce the death, on the 14th inst., of Grand Rabbin Lazare Wogue, one of the most distinguised littérateurs and teachers among the French Jews of the present day. Born at Fontainebleau in 1817, he studied first at Metz and later in Paris. He quitted the Ecole Rabbinique in the latter city with the title of Grand Rabbin, but he does not appear to have held any post as such. For nearly forty years M. Wogue was Professor of Hebrew and exegesis at the Rabbinical Seminary, and in 1868 he was appointed director of the Talmud Torah. He retired in 1894 at the age of 79. On the occasion of the National Fête in July, 1895, the Government appointed him a Chevalier of the Legion of Honour, in recognition of his life-long devotion to literature. M. Wogue's literary activity was considerable. He collaborated on a large number of works, religious and secular, such as "La Semaine Israélite," and "Le Rituel" of Créhange, "Le Manuel d'instruction religieuse" of Sauphar, the translation of Durlacher's Machzor and of Graetz's "Geschichte des Judenthums." He was also engaged on a French-Hebrew dictionary, which, however, was not completed. He was a prolific contributor to the general press, but his chief journalistic work was given to the *Univers Israélite*, of Paris, of which he was chief editor for seventeen years. M. Wogue's principal writings were the "Guide du Croyant Israélite," a complete treatise, in the form of prayers, of theoretical and practical Judaism, published in 1857 ; a translation of the Pentateuch, his *chef d'œuvre*, to which he devoted twelve years of his life, and which is accompanied by an interesting commentary ; "Histoire de la Bible et de' l' exégèse biblique," published in 1891, and printed at the National Press ; and a portion of his theological lectures, under the title of "Esquisse de Théologie." At the time of his death M. Wogue was preparing the complete edition of these lectures, and he was at the head of a Committee for the publication of a translation of the Bible, which has been undertaken by the French Rabbinate. This work will not be abandoned.

The funeral took place on the 16th April, and was very largely attended. The whole of the Rabbinate in Paris was present. Military honours were rendered by a picket of Marine Infantry. At Père Lachaise, where the body was interred, addresses were delivered by the Grand Rabbin of France, and by M. Lehmann, Director of the Seminary. M. Zadoc Kahn mentioned that only eight days before his death, M. Wogue assisted as Honorary Professor at the examination at the Seminary.

DR. ADOLPH LEVY.

Widespread regret is felt in Copenhagen at the death of Dr. Adolph Levy, at the comparatively early age of 51. Besides a considerable private practice in diseases of the ear, nose, and throat, Dr. Levy was also an army doctor, and was attached to the Military Hospital as a specialist in those diseases which he had made his special study. He was immensely popular with his military patients. He was the inventor of several apparatuses for alleviating the pain in the treatment of diseases of the ear.

Dr. Levy was a man of many interests outside his profession. Chief of these was stamp collecting, his collection of Australian stamps being famous in philatelic circles. He had received several offers of more than five-thousand pounds for these stamps alone. Sport and modern art and literature also claimed his sympathy. He was himself engaged on a work dealing with Australian stamps.

Full military honours were paid the departed officer at the funeral, which was largely attended by civil and military representatives of his profession, besides many other officers. The Chief Rabbi, Herr Simonson, dwelt on the good work which Dr. Levy had done, and his ready helpfulness. A detachment of the 4th Regiment formed a guard of honour round the grave, and discharged three volleys on the conclusion of the service.

HERR NATHAN FRAENCKEL.

A very wealthy Copenhagener, Herr Nathan Fraenckel, has recently died. He was a prominent member of the Jewish community and distinguished for his charitable acts. Herr Fraenckel has left nearly half his fortune to charitable objects.

Refusing the use of a Hearse.

[FROM A CORRESPONDENT.]

A curious instance of intolerance is reported from Tangermünde (Prussia). It would appear that there is but one hearse in the place, and that belongs to the Christian community. Thus, when a member of any other faith happens to die, that hearse has to be requisitioned. A Jewish merchant, generally respected, died the other day, and the Christian clergy, with the laudable exception of the Superintendent, refused the use of the vehicle. Happily, the "resources of civilisation" were thereby not quite exhausted. The Jews appealed to the authorities in the neighbouring town of Stendal, and there a more tolerant spirit was abroad ; the desired hearse was sent, and the burial took place. The occurrence has caused a good deal of feeling against the clergy of Tangermünde. In consequence of the incident, the magistrate is said to have intervened, to induce the church to lend in future the hearse to all creeds, without exception. In case of these efforts proving unavailing, the community is to have its own hearse. The incident speaks volumes for the intolerance still prevalent in Prussia.

LATEST RUSSO-JEWISH NEWS.

[COMMUNICATED.]

The Kiev Jewish Hospital.

At the town of Kiev, an obstetric and gynecological branch has been added the Jewish communal hospital, at the expense of Lev Israelevitch Brodski, a gar manufacturer of that city. At the opening of the new wing, all the leading ficials of the town were present, as well as many Professors of the St. Vladimir niversity, and numerous eminent citizens. Learned specialists declare that he arrangements and equipments of the newly-opened branch are fully repre- entative of the latest scientific achievements. It rivals the best institutions of is kind in the chief cities of Europe. Mr. Brodski has spent on the erection f this wing, which is for the present intended only for 32 beds, the sum of 000 roubles. The provision of this accommodation for women patients is f great importance, not only for the town of Kiev, but for the whole region. he Mayor of the City of Kiev, Mr. Solsky, pointed out in his address that the ev Jewish Hospital was a model charitable institution, for not only Jews but l Kiev citizens are admitted without any exception, and irrespectively of enomination.

Private Lawyers.

The "Juridical Gazette" makes the following statement with regard to the oposed institution of private lawyers :—

"Out of the total number of private attorneys attached to any of the istrict courts, those of non-Christian denominations must not exceed the pro- ortion of 10 per cent., or 25 per cent. in the localities of the Jewish Pale of ermanent settlement. But out of those 25 per cent., not more than 10 per cent. njoy the rights of that calling to its full extent, while the others are only llowed to conduct cases lying within the jurisdiction of the inferior courts. ut at the very moment when the bill is coming into force, the district courts in e Pale of the permanent Jewish settlement, may grant a private attorney's rtificate for the inferior courts to any Jew possessing the testimonial required om the conference of the Justices of Peace, without being bound by the ove restrictions as to percentages."

Blume or Shlume ?

On the strength of the register of the Jewish community of Anaviev, a range warrior was called upon to serve in the army—Blume Litvak, spinster. wenty-one years ago, Mr. and Mrs. Isaac Litvak, of the town of Ananiev, ecame the happy parents of a daughter named Blume. By some mistake she as registered as Shlume (Solomon). At the time, the father was too busy to y close attention to the registration of the eleventh addition to his family ; he s had to pay, however, dearly for it now. In spite of all his asseveration on th that it was not a Shlume, but a Blume, he had to pay a fine of 300 roubles r the failure of his imaginary son to comply with his conscription duty.

Residence in Rural Districts.

The provincial administration of *Cherson* questions the right of Jews to side even temporarily in rural districts. By a special circular they reminded e local authorities that the laws of May 3rd, 1882, and December 29th, 1887, otes 4 and 5 to Art. 959, Vol IX. of the 1890 Supplement to the Code) prohibit e Jews from settling outside the towns and boroughs, while no exception is ade therein in favour of a temporary stay in rural districts. The Cherson ministration points out that according to the decision of the Council of State ection II., Art. V., 54) sanctioned by the Emperor on June 3rd, 1894, Jews ay be granted passports only for those localities in which they possess the ght of permanent settlement, or temporary residence. Jews must not, there- re, be allowed to take up their abode in those localities, on the plea of trade ansactions, visits to relations or to health resorts and so forth. Though the me administration of Cherson had issued on July 1st, 1893, an order allowing ews to stay on the Odessa coast, it now declares that they did so at the time in nsequence of an intimation from the Home Secretary, which, however, only ferred to the summer season of 1893, but was never since renewed.

Jews and Railway Depots.

Art. 47 of the general Statute of the Russian Railways provides rules for e renting of railway lands to shippers for the purpose of using them as depôts r their cargoes. In 1885, the late Governor-General of Kiev, Volhynia, and odolia, Adjutant-General Drenteln, allowed two Jews, named Kovalev and hecher, to establish a paraffin reservoir at the Dubno station. General Drenteln ognised that the law of May 3rd, 1882, contained no provision with regard to e renting of railway lands by Jews for the storage of their cargoes, and was, oreover, of opinion that any such prohibition would result in a general restric- n of trade and industry in the south-western country.

Lately, however, the chief of the South-Western combined railways has ised this question again. In answer to his doubts, the managing body of the own railways now declares that, in spite of the permission granted by the te General Drenteln, the Home Secretary afterwards instructed the Minister Roads and Ways that the law of May 3rd, 1882, forbids Jews to settle outside e townships of cities and boroughs, as well as to register any agreements made t in the name of Jews for renting real properties in such localities ; the eration of that law must, therefore, also apply to railway lands situated beyond e pale of the legal Jewish residence.

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HOSPITAL FOR CONSUMPTION
AND DISEASES OF THE CHEST.
Mount Vernon, Hampstead Heath, N.W. & Fitzroy Square, W.
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Annual Subscribers of £3 3 0 and Donors of £31 10 0 are Governors, with the right o recommend one In-patient and four Out-patients every year.
Contributions in aid of this model Hospital will be gratefully received by
W. G. FARRANCE BOSWORTH, *Secretary*
Offices, 41, Fitzroy-square, W.

Revival of "Leah."

The revival of the famous old play "Leah, or the Jewish Maiden," cannot be regarded as a success from any point of view. The opening night was first announced for Thursday, the 22nd, then Monday, and finally Tuesday, the 27th, when it clashed with a new production at the Duke of York's Theatre, which may account for the sparse attendance, sufficient to depress the spirit of any "first nighter." Miss Grace Hawthorne sustained the title rôle of a play, made famous by impersonations of Kate Bateman, Ristori and Sarah Bernhardt, and one or twice, in moments of passion, carried her audience with her, but the story itself failed to interest. Happily for us, the persecution of our race is not a present evil in this country, and represented on the stage it fails to evoke sentiment. The history of Leah, beloved by the Christian Rudolph, who is induced to believe that she has given him up for a purse of gold, is too well-known to need repetition. Mr. E. H. Vanderfelt was manly and sympathetic as Rudolph, and Mr. Charles Lander played the part of Nathan, the apostate Jew, and the evil genius of the piece, with force. The rest of the caste was fairly satisfactory, and Miss Grace Hawthorne, at the close of the strong scene, when she curses Rudolph for marrying Madalena a week after he was her lover, was the recipient of cordial manifestations of approval.

The New Gallery.

Jewish art is scarcely represented at all in the Summer Exhibition of the New Gallery which opened on Monday to the public. In the balcony Mr. Edward Salomons, of Manchester, has quite a series of picturesque paintings of St. Malo, Mont St. Michel, and Morlaix, each canvas distinguished by careful delicate treatment, and each one closely akin to the other ; a street of tall narrow houses with flat windows gay with flowers, and peaked roofs, whilst for life there are peasants in the foreground, comely women in white aprons, men in blue blouses, and Sisters of Mercy wearing the headdress of their order. Miss Bessie Spiers sends "A Village on the Ouse, Norfolk," a small careful canvas. The river runs its serene course, and behind it rise the roofs of the cottages, the spire of the church, and a belt of stately old trees. There is a strong note of originality in Miss Maud Beddington's decorative panels, three pictures framed in one. Above the first is inscribed "The Watchman said the Day Cometh," and on a lonely peak a man springs from his sleep and doffs the red wrap in which he has lain. The centre panel shews the watchman, lantern in hand, standing in his place of vantage, with dark blue skies above him. To the third panel belongs the line, "The Night Cometh Also." Darkness has fallen on that isolated summit whence the man rose, and once again he crouches, a lonely figure closely wrapped in his red robe. From Mrs. Alfred Sassoon comes "Good and Naughty Love," a somewhat curious title to apply to the two angel figures, the one of a boy with questioning eyes and outspread wings, who sits on a stone pedestal fountain, from the side of which gushes forth the water ; at its foot reclines the elfin girl, also winged, and whose hands dabble in the stream, the pale pink budding roses which grow around the boy give place to blossoms of rich red beside the girl angel. Miss Annette Elias is responsible for "A Garden in June." Nodding flowers on each side of the gravel pathway, flaunting poppies, white picotees, shaded stocks, and all the garden favourites run riot, a pair of chickens lazily stroll across the path, and in the distance is the figure of a woman in her sunbonnet.

Mr. Arthur T. Nowell has a large and striking canvas, "The Expulsion from Eden." Angels with outspread wings guard the tree whose fruit has proved so fatal. Eve with downcast eyes and her ruddy hair falling in a golden glory round her, leans heavily on Adam, who, with dejected mien leads her forth. Another Scriptural figure is Mr. Henry Ryland's "Ruth," not especially typical, but very winsome, with her soft sweet face, and the bunch of yellow corn held against her draperies of dull blue. Behind her the reapers in scanty white raiment gather up the sheaves, whilst Boaz, in more stately garb, can be descried speaking to one of the workers.

Miss Ethel J. Rosenberg sends a successful miniature of Mrs. Thornburgh Cropper, and Mr. Ernest Sichel's contribution to the sculpture is a bronze statuette of a boy bending over a magic cauldron, round which frogs and lizards make their creeping way.

Dramatic and Musical Notes.

It has now been definitely decided that the performance of the Rev. M. Hast's oratorio, "The Death of Moses," will be held in Queen's Hall on the 9th of June next. Dr. Sibley will conduct, and not Mr. Gill, as formerly stated.

The grand opera season of Messrs. Abbey, Shaffel and Grau, in the United States, has now come to an end and most of the artists are on their way to England. The American newspapers just to hand are unanimous in their praise of Mdme. Rosa Olitzka. She will sing at Mr. David Bispham's concert at St. James's Hall, on May 10th.

An amateur performance of "Our Boys" will take place at the Matinée Theatre, Langham Place, on Monday, May 10th, in aid of the Indian Famine Fund. The cast includes Mrs. Gilbert E. Samuel as Violet Melrose; Miss Margaret Ladenburg as Belinda ; and Mr. Gilbert E. Samuel as Perkyn Middlewick.

Miss Jessie Kosminski sang last week with the Carl Rosa Company at Manchester. She appeared with great success as Michaela in "Carmen," in which Mr. Philip Brozel was the Don José.

Mr. Leopold Farmer, Auctioneer and Surveyor, of 46, Gresham Street, E.C., and 12, High Road, Kilburn, N.W., has been re-elected for the sixteenth year in succession a member of the Assessment Committee, for the Parish of St. John's, Hampstead.

Mr. J. A. Britton has been elected Overseer for the Parish of St. Botolph, Aldgate, for the fourth year in succession.

Whitechapel Vestry.—The following Jews are standing for the forthcoming Vestry Elections : Messrs. Hyman Lotery, of St. Mary Street, Whitechapel ; Jonas Wolff, of "Wonderland" ; Herman Lutt, of Whitechapel Road ; Isaac Louis Van Gelder, of The Mount, Whitechapel ; John Harris, of Gordon Square ; Henry Levy, of Wentworth Buildings, and Myer Myers, of Brunswick Buildings.

Brick Lane Talmud Torah.—At a meeting of the institution, held at the Grand Hall, Spital Square, on Saturday evening last, Mr. B. Ginsberg in the chair, it was announced that the matter of the chapel had been placed in the hands of a solicitor, with the object of testing the legal rights of all parties. Until this question is settled, classes, for poor children only, will be held elsewhere, Mr. H. Landau having promised to find the necessary accommodation.

Bayswater Talmud Class.—The class for the study of the Talmud conducted by the Rev. B. Spiers Dayan at the Vestry Room of the Bayswater Synagogue will meet on Wednesday, 5th of May, at 7·20 p.m. Those interested are invited to attend.

Jottings from the United States.

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[FROM OUR CORRESPONDENT.]

Baltimore, April 9th, 1897.

The *Jewish Chronicle* has told its readers of Baroness de Hirsch's new benefactions to American charities, conducted for the benefit of Russian refugees, on the lines indicated by her lamented husband, viz., the sum of 15,000 dollars, to double the capacity, and otherwise relieve the De Hirsch Trade School of New York City; 100,000 dollars to relieve the Hebrew Institute of a mortgage; 500,000 dollars for a Baron de Hirsch Memorial Home and School for working women, of which 200,000 dollars are to go to a permanent memorial fund, and in addition to this, about a million dollars go to a charity not yet fully described by the almoner, the Hon. Oscar Straus, but which it is understood will go to the erection of model tenements in New York, for the benefit of the new Russian Americans. Madame de Hirsch is paying the penalty (?) of the celebrity thus achieved by being overwhelmed by appeals from equally worthy and needy charities in other cities. It will be observed that New York City alone is the beneficiary. Moreover, the De Hirsch Agricultural Colony at Woodbine, New Jersey, having received a subvention of £5,000 from the Jewish Colonisation Association, to the exclusion of other charities, there is, of course, some jealousy. The benefactions came in time to put a quietus to charges made at random in certain quarters, against the De Hirsch Fund trustees. The principals certainly believe that the work of the latter has been well, though quietly, done.

The Trustees of the Hebrew Institute are about to select someone for the newly-created position of Superintendent of the Institute. The pay will be 5,000 dollars a year, but the applicant must understand his influence over 225,000 people who are said to look to the Institute for their education. Dr. Henry M. Leipziger, superintendent of public schools, is spoken of as the probably successful candidate.

Mrs. Richard Gottheil (née Leon), who wears a decoration as an Officier d'Académie de France, and who is distinguished for her high educational work and literary attainments, has been lecturing on French literature in Philadelphia and New York, where she has been received and patronised by the very best and most aristocratic families. Her husband, Professor Gottheil, of Columbia College (New York City), has been giving illustrated lectures on Jerusalem and Palestine, their geography and history.

Dr. Marcus Jastrow is about finishing the tenth and last part of his monumental Talmudic Dictionary Part IX has already appeared.

Dr. Cyrus Adler, of the Smithsonian Institution at Washington, D.C., in a lecture on "Ancient Musical Instruments" makes the valuable suggestion that a record should be kept on phonographs of the traditional Jewish melodies, and that these be preserved. Many of the melodies do not admit of being set to music so as to show off all their fine points. Dr. Adler has had collected for the museum with which he is connected, a set of musical instruments, plates and illustrations, showing what were the pieces probably used by the ancient Jews.

The funeral of Rabbi Levison of Williamsburg (New York), a suburb of Brooklyn, was followed by more than 3,000 people. The Rabbi was noted for his great charity.

A trial in a common law court in Baltimore, lasting nearly a week, drew a great deal of attention to Jews, rather to their discomfort. A butcher made a contract for a number of weeks with a Shochet, and then broke the contract. The Shochet sued for 250 dollars. At the trial, the "Shulchan Aruch," the laws of Shechita—the opinions of several Orthodox Rabbis, &c., *ad nauseam*—were produced, to the great delight of the sensational newspaper reporter. The plaintiff won his case. The defendant proved that the Shochet had not had his *cabbala* certified by proper local authorities, that they had refused to allow him to use the man's services because they had not been properly applied to; that, later, the Rabbis refused to let him kill because there were too many in the business, and one was taking bread out of the other's mouth, and that of three animals killed by the plaintiff two were trifa from natural causes, and one he had killed wrongly; therefore the defendant believed he had the right to dismiss the Shochet. The presiding Judge, in passing judgment on the defendant's prayers, sustained the view that the local Rabbis had the authority to interdict the use of the Shochet's meat according to their arbitrary opinion, and that the butcher was justified in following their instructions. It is believed that the wealthier Jews will prevent the cause from coming up to trial a second time, if the motion for a new trial be granted or an appeal taken.

The last legislature which sat and made laws for Maryland placed on the Statute Books a law making a religious test for mortgagees. The oath prescribed compels the mortgagee to say he has not attempted, nor will attempt to evade the tax laws by collusion with the mortgagor. This oath is on the "Holy Evangely of Almighty God," and, of course, cannot be taken by Jews conscientiously. This being a "particular" oath, is held by some to be prescribed literally, and no other form of oath will answer. The test is clearly unconstitutional, and in defiance of the express terms of the State Bill of Rights, and could not have been put on the Statute Books with the intention to prejudice Jews and their interests.

Professor Sabsovitch, superintendent of the Woodbine (N.J.) De Hirsch Colony noticed above, has been made a member of the Board of Education of Dennis township, N.J.

The National Farm School at Doylestoun, Pa., of which Dr. Joseph Krauskopf is the dominating spirit, has been opened under favourable auspices.

Mr. Levi Strauss, of San Francisco, California, has given to the University of California a sum large enough to provide 3,000 dollars annually in graduate and undergraduate scholarships.

Ephraim Deinard has recently published a catalogue in Hebrew of books and manuscripts in the private library of the Hon. Mayer Sulzberger, of Philadelphia, comprising 394 valuable bound volumes and 28 manuscripts. The catalogue was sent to the American Jewish Historical Society for publication. The Rev. Dr. B. Felsenthal, reviewing the priceless treasures there recorded, says there are, without doubt, not a dozen private libraries in America so rich in Judaica.

The Jewish Chautauqua announces a summer assembly to be held in the synagogue at Atlantic City, which is to New York, Philadelphia and Baltimore, what Brighton is to London. It is feared that the gay whirl of society will not make it easy for intending students to give their work the serious attention such schools require.

In the *Review of Reviews* (American edition) for April, Charles Bernheimer speaks of several national educational movements among American Jews, and finds that in no way are they to be distinguished as to their methods from similar educational movements in other religious bodies. The writer notices the two Rabbinical Seminaries, the Jewish Publication Society, the American Jewish Historical Society, the Jewish Chautauqua, the National Council of Jewish Women and the National Farm (Jewish) School.

Dr. Isaac M. Wise, President of the Hebrew Union College, is about to celebrate his 78th birthday. As a reformer of the most aggressive type, he has led the movement in America, despite many harsh criticisms and over many obstacles, to its present importance. It is safe to say that no Jew in America is so conspicuous, that none has aroused so many animosities, and at the same elicited so much praise and commendation for his indefatigable labours. He continues his work as professor, Rabbi, editor and author.

Bernard Bettman, of Cincinnati, President of the Board of Governors of the Hebrew Union College, has been appointed by President McKinley, Collector of Internal Revenue of the First (Ohio) District.

John Wanamaker, Philadelphia's merchant prince, late Postmaster-General of the United States, and leader in the Baptist Sunday School Movement, is to address the Sunday School of Dr. Krauskopf's congregation.

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Jottings from Australia.

[FROM A WEST AUSTRALIAN CORRESPONDENT.]

NORTHAM, 27th MARCH, 1897.

It is with a feeling of satisfaction I announce the election of two Jews to the Federal Convention now sitting in Adelaide. The men are worthy, and the occasion is an historical one. The Federal Convention, even if it does not achieve all the sanguine hopes federationists expect from it, will certainly lay the foundations for the Australian Commonwealth, and the nativity of the Australian nation will date from this Conference.

Each colony had to return ten delegates, the whole of the colony voting as one electorate. Amongst the delegates elected by the people of Victoria is Mr. Isaac A. Isaacs, the Attorney-General, who was fifth in the list, and in South Australia, Mr. V. L. Solomon, the member for the Northern Territory, was returned, being tenth on the list.

Sir George Turner is going to England to take part in the festivities in connection with the Queen's Jubilee. During his absence, Mr. Isaac A. Isaacs will act as Premier of Victoria. He will be the first Jewish Premier in Australia, for Sir Julius Vogel was Premier in New Zealand.

Mr. Isaacs is a remarkable man indeed. Ever since the famous Sir Mathew Davies trial, when Mr. Isaacs stood up as the champion of justice and right; ever since then he has been the *bête noire* of the Conservatives and their press. But all this time this brilliant lawyer has steadfastly and unswervingly pursued the even tenor of his policy. The Companies' Act, the Factory Act and a mass of other legislation are all his. All these Bills have been drafted with wonderful skill and carried with great effort through the House after running the gauntlet of fierce criticism from other eminent lawyers in the House, during which battles Mr. Isaacs often displayed such a masterful knowledge of legal lore and oratorical acumen as to compel the admiration even of his opponents.

Another fine type of a modern Jew in Melbourne—this time a German—is Mr. Max Hirsch. For years now, in season and out of season, Mr. Hirsch has been combating the protective policy of the Government. In a paper he edits, and also in books and pamphlets and in speeches, he is fighting for Free Trade, and he is the recognised apostle of the Single Tax, of which League he is the Treasurer. At a dinner given by the free traders of Victoria, a couple of weeks ago, to Sir G. H. Reid, the Premier of New South Wales, Sir George paid a high tribute to the labours of Mr. Hirsch, who, he said, had given up a promising commercial career to go and work for the people. He finished up by saying: "These are the men to lead the democracy."

A young Victorian officer, named Aaron, seems to have been doing good service in West Africa, under Sir Taubman Goldie.

The Rev. D. I. Freedman, B.A., has arrived in Perth (Western Australia) to enter upon his duties as Minister of the Hebrew Congregation. He was met by a large number of local coreligionists, and by Mr. Jacob Lion, of Fremantle (who had been deputed to visit Perth and welcome Mr. Freedman on behalf of the Fremantle congregation), all of whom were introduced to him by Mr. Cantor, the President of the congregation, a nephew of Mr. Samuel Hess, ex-Warden of the Dalston Synagogue.

Mr. Walter Rosenhain, of the Melbourne University, has been recommended for appointment to an English scholarship on account of his proficiency in original scientific research. This, says the *Jewish Herald*, is a noteworthy distinction, especially considering the youth of Mr. Rosenhain. He has also been awarded the *Argus* Scholarship for mechanical, civil and hydraulic engineering.

The Montefiore Hall in Melbourne was consecrated on the 7th March by the Rev. E. Blaubaum, and was opened by Mr. E. L. Zox, M.L.A., Chairman of the Memorial Committee. Addressing Mr. W. B. Isaacs, President of the Melbourne Jewish Philanthropic Society, Mr. Zox said that the Hall was erected not only to perpetuate the memory of the great philanthropist whose name it will bear, but also for the benefit of the inmates of the Almshouses. It would be the duty of the Philanthropic Society to see that the building was kept in proper repair. It would be handed to the Society free from debt, and the Memorial Committee would likewise see to the furnishing.

Jottings from South Africa.

CAPE TOWN.

The Committee and Members of the Cape Town Jewish Boys and Girls' Guild, have sent to the Rev. A. P. Bender £10, as a contribution towards the Fund now being raised for the enlargement of the New Somerset Hospital, in commemoration of the Queen having attained the sixtieth year of her reign. The contribution has been collected by means of weekly subscriptions of 1d., from the Members of the Guild.

JOHANNESBURG.

A correspondent writes: With reference to the paragraph, in your issue of March 12th, copied from the *London Catholic Herald re* Jewish children attending the Catholic Convents and Schools here,—permit me to point out that there is absolutely no excuse for Jewish parents sending their children to such places. There are here Jewish Schools connected with the Synagogues, which, by a little more attention, could easily be made superior to the vaunted "Marist Brothers" School.

From an advertisement in the *Diggers' News* and a letter to that paper, it would appear that an "East End Scheme" is much needed in Johannesburg. The advertisement is worded in the following mysterious terms (we omit the names): "I, the undersigned, hereby give the public notice that I have yesterday, the 16th inst., bought from ——, the Oilom Haboh which he bought from ——, on the 12th inst. Therefore I hereby warn the public that the above —— Cholek Oilom Haboh up till the 12th inst., has been transferred to me, and he has no further right to sell same."

In a cricket match played on Sunday, March 28th, between a Jewish team and a Stock Exchange team, the former were victorious.

Order Achei Brith.—The installation of officers of Baron Hirsch Lodge, No. 4, was held at the Lodge on Sunday. Grand President Bro. H. Bernstein, with the entire Grand Lodge Officers, conducted the ceremony, and the following Brethren were duly installed: Bro. A. Goldblum as President, Bro. M. Monk as Vice, Bro. S. Kirstein as Treasurer, Bro. M. Kramer Financial, and Bro. J. Levy Recording Secretaries respectively. The newly-installed President and the following Brethren addressed the meeting: Bros. S. Gilder, N. Hart, S. Kirstein, M. Fisher, and the Grand Secretary, Bro. S. Kœnig.—A meeting for the installation of the officers of the "King Solomon's" Lodge, No. 1, was held on Sunday last at the Lolesworth Club, Commercial Street, E., Bro. E. Koenig in the chair. The Chairman and Bro. Lipman Klein were re-installed as President and Vice-President respectively, and Bros. F. W. Woolf and D. S. Levy in the offices of Financial Secretary and Recording Secretary. Bros. H. Bernstein (Grand President), A. Faust, J. Levinson, A. Hase, and other officials of the Grand Lodge attended.

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HOW THE STRUGGLE AMONGST US WAS WHO SHOULD BE LAST
TO ENTER THE NURS'RY AT GRANNY'S SHRILL CALL,
FOR WE KNEW SHE WAS WAITING TO "PHYSIC" US ALL!

BUT NOW MAMMA'S BOUGHT US SUCH BEAUTIFUL STUFF,
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The JEWISH CHRONICLE
LONDON: FRIDAY, APRIL 30, 1897.—5657.

The Claims of Cambridge University.

The Duke of Devonshire, Chancellor of the University of Cambridge, has sent us not precisely an appeal, but a reasoned series of suggestions, which invite the attention of the munificent to that ancient and distinguished place of learning. Cambridge is not positively starving, the undergraduate may still have butter for his bread, though he measures it by inches, but the growing costliness of the appliances of education presses upon the resources of the University and the Colleges. The student of ancient authors is no longer content with the printed text alone, he must be made familiar with the manuscripts by means of photography; he must study the excavations at Olympia through casts and lithographs. The man of science no longer constructs an intricate chain of fallacious reasoning with pen and ink: he properly tests every step by experiment, and for experiment laboratories, delicate scales and tools are required, materials must be used and replaced. Such gifts as Mr. Ludwig Mond lately made to the Royal Institution, are still needed even by the University which possesses the Cavendish Laboratory, and is directed by a distinguished member of the family of Cavendish. The income from agricultural rents, which have hitherto been the chief resource of the University, has diminished, and at the moment when greater expenditure than ever is needed. Whether the still considerable endowments of the University are guided as wisely as possible for the highest ends is not now the question. All human establishments are fallible, and the finger of criticism might doubtless be deeply steeped in ink if it were placed on every blot. Still no one doubts that a real attempt is being, and has been, made at Cambridge to advance the progress of human knowledge; and that substantial work has been done. To us it is especially important to observe that Cambridge comparatively early adopted a Liberal view as to the admission of Jewish students to her advantages and distinctions. Although Sylvester could not at first take his degree, owing to the statutory imposition of tests, the omission was repaired by later honours; Mr. Arthur Cohen is standing counsel to the University; Numa Hartog, the Jewish Senior Wrangler, was admitted to his degree by virtue of a special Grace of the Senate. Many Israelites have enjoyed the social and educational advantages of the University. Some have been permitted to earn a share in its prizes and endowments, and some (as Mr. Eicholz, Mr. S. Alexander, Mr. Schechter, Mr. I. Gollancz, and Mr. L. D. Barnett) are now exercising academic functions.

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Gift or Requital.

It would be a graceful act to repay the hospitality we have received by benefactions which will enable the University, or the colleges of which it is composed, to continue to help studious young men along the paths of learning. One thinks of the undergraduates as wealthy and fortunate youths, but, in fact, the real work is chiefly done by young men whose friends could not afford to maintain them at the University without the aid of its endowments. Even Hartog, who died too young to gain a Fellowship, supplemented the kindly help of Baron Mayer de Rothschild by his Trinity Scholarship. It does not often happen that those who have been aided in early life by such advantages become very wealthy. They often reach esteemed and comfortable positions in which they may fairly be asked to remember the needs of the *Alma Mater* which nursed their early aspirations. Some of them could afford to treat the help they received from endowments as a loan, and gratefully to repay it. Those who enjoy great riches have here a clearly worthy object on which to bestow some aid. The early admission of Jewish claims by the City of London, was recognised by the princely endowments of the City of London School. There the scholarships founded by Baron Lionel de Rothschild, Sir Albert Sassoon, Sir David Salomons, and by the subscription to commemorate the admission of the Jews to Parliament keep green the names of many benefactors, and have helped deserving young men to rise from indigence to a respectable and useful station. University College, London, owes much to the generosity of the Goldsmids. Some prizes at Harrow are associated with the name of a promising and regretted student of the Beddington family; and at Merchant Taylors', the Hebrew studies of Christian students are encouraged by the foundations of Sir Moses Montefiore. The Duke of Devonshire reminds us that Cambridge is not without need of similar encouragement: and he will not speak in vain, for his words come from a trusted source, and on behalf of a noble cause.

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A new Montefiore College.

With lively satisfaction we are able to announce that the negotiations between Jews' College, London, and Montefiore College, Ramsgate, have nearly reached the final stage. A Scheme, outlined in another page, has been prepared by delegates of the two institutions, and we have sufficient confidence in the good sense and public spirit of the Council of the Jews' College and the Elders of the Bevis Marks Synagogue to hope that the proposals will be speedily ratified. The Jews' College sacrifices much. It surrenders its name and its independence. The new "Montefiore College" would be governed by a Council, half of whose members are to be nominated by the authorities at Bevis Marks. The Portuguese pronunciation of Hebrew will be introduced into the classes as well as the German pronunciation—this of course being only fair. Moreover, though the Montefiore trustees will provide barely a third of the income of the new College, the trustees, as we have seen, nominate half the Council. Jews' College is called upon to make other sacrifices little less important in the opinion of the majority of the Council. We mention these matters to show that the present Jews' College does not make a very good "bargain" by the proposed amalgamation. But the community at large is the gainer. By this union of forces, there will, we fully anticipate, be constituted a College worthy of the honoured name of Montefiore, and worthy of the work it has to perform. The new College will proceed mainly on the old lines, but with ever increasing proficiency. Our Sephardic brethren will be able by this union to come once more into touch with the general community. As there is one Judaism, there should only be one College for training ministers of Judaism. Practical considerations point to the same conclusion. The number of ministers required for English congregations is so limited that there is no room for more than one College. The Sephardic congregation has often rendered sterling services to our religion. By unanimously assenting to this friendly union with Jews' College, it will be taking another conspicuous step towards the communal advancement.

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Jewish Girls' High School.

In another column we announce that it has been decided to close the Jewish High School for Girls, from the end of next July, in view of its failure to attract a sufficiency of pupils. This institution has had a varied history, extending over more than fifty years. In 1845 a number of the leading members of the West London Synagogue, foremost among whom was the late F. D. Goldsmid, established a middle-class school in Red Lion Square. It was known as the Metropolitan Jewish School, and it educated an average of 70 boys and 90 girls. In succession to his father, the late Sir Julian Goldsmid was for many years President; the late Michael Abrahams was a Vice-

President; and the duties of Treasurer were discharged by the late Jacob Elkin. One of its Head Masters was the late David Isaacs, whose untimely death was a loss to Jewish education. In 1881, the boys' school was given up. The girls' school was reorganised as a High School for Girls and Day Training College for Teachers, open to all denominations, and removed to Chenies Street. When Miss Isabel Goldsmid erected at her own expense the present splendid premises, and equipped them to accommodate two hundred scholars, it was hoped that the average attendance of 90 girls which used to obtain in Red Lion Square would be at least doubled. This expectation has, however, not been realised. The numbers have seldom exceeded a normal attendance of 80. The Committee have, therefore, had no alternative but to decide to close the institution. Having given it a trial of sixteen years, it cannot be said that they have been impatient of results. Nor is the small attendance due to any circumstances within their control, for the devotion of Miss Alice Levy and her band of assistants has only been equalled by the untiring efforts of Miss Goldsmid, Mr. F. D. Mocatta, Mr. Arthur L. Josephs, and the Committee generally. The comparative want of success must rather be attributed to the broad fact, that while Jews have in late years removed from the neighbourhood of Gower Street to the West, the South-West and the North-West, high schools for girls have sprung up in all parts of London, and the Jewish middle classes have freely availed themselves of accommodation near home. It will be remembered that Jews' College School had to be discontinued when Jews ceased to reside in the City. What was an educational necessity in 1845 is no longer one in the altered circumstances of the community. Still, the step decided upon after the most patient deliberation must be a source of keen regret to those who have witnessed the excellent educational results achieved at Chenies Street. We would venture to express the hope that though the institution is to be given up, it may be found possible to retain the magnificent premises for some specifically communal purpose, such as the *local* of the new "Montefiore College.".

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French Ministers and anti-Semitism.

It is universally admitted that the present French Cabinet—which completed the first year of its existence yesterday, and, therefore, as French Ministries go is enjoying an unusually long spell of office—is one of the most powerful that has governed the Republic for many years past. To Jews its vigorous attitude towards anti-Semitism is particularly agreeable. Predecessors of M. Méline, if they did not openly countenance the outrageous attacks of the anti-Semites upon the Jews, did nothing to discourage them, to the great disgust of all liberal-minded men in France. Fortunately, the members of the present Cabinet are not disposed to give anti-Semitism that encouragement which through the weakness of the Austrian Government it has attained in Vienna. Hence individual Ministers lose no opportunity of denouncing the anti-Semites and their ways. We have previously mentioned the utterances and measures of the Ministers of Public Worship, the Interior, and Justice in respect to the agitators. It has now been the turn of M. Méline himself to act. By some trickery the editor of an obscure anti-Semitic sheet had, through persistent applications at the private residence of the President of the Council, obtained from the concierge payment of a year's subscription to the paper. One can understand the capital which might be made out of the fact that the Premier was a subscriber to an anti-Semitic journal. But M. Méline out-manœuvred the plotters. He addressed to the publisher a letter—a copy of which he forwarded to a leading newspaper of the constituency he represents in the Chamber of Deputies—stating that he never had been nor wished to be a subscriber to the anti-Jewish print, and that if the money paid without his authority were not returned, he would take legal proceedings for its recovery. The anti-Semites are not likely to try experiments again with M. Méline. A still more recent and equally gratifying step is the refusal of M. Barthou, the Minister of the Interior, to sanction the perpetuation of the memory of the late Marquis de Morès by giving his name to a township in Algeria, where he had fanned the flames of anti-Semitism, which were already glowing too fiercely.

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The Mission of Judaism.

Mr. Oswald J. Simon's article in the new number of the *Jewish Quarterly Review* is a spirited rejoinder to his critics. No one who reads this vigorous manifesto can doubt that Mr. Simon has a fine grip of his subject, that his views are the result not merely of sentimental enthusiasm, but of a good deal of practical good sense. Whether Mr. Simon makes out a case for the missionary propagation of Judaism is quite another matter. He has yet to formulate, as some of his critics pointed out, exactly the Judaism he would preach. Until he fully expounds his attitude towards Jewish tradition on the one hand, and the modern theories regarding Biblical inspiration on the other, it is impossible to judge the merits of his proposals, and their possibility of successful realisation. Mr. Simon maintains that it is not necessary for him to express or even to hold "an *exact* attitude towards the Pentateuch and the miracles of the Old Testament." To this view it is impossible to assent. The individual Jew need not submit himself to severe self-questioning on these subjects, but the teacher and preacher comes into objective relations with his disciples and must present clear doctrine. On the practical question, too, Mr. Simon has not accumulated any new evidence to show that there is a real public for the Judaism that he would propagate. Nor does Mr. Simon seem to appreciate the point raised by the Rev. S. Singer, that uniformity in religious dogmas is not necessary for uniformity in the religious sentiment. But Mr. Simon does effectively and powerfully demolish the timid argument of those who fear an outburst of anti-Semitism as the result of an active movement in Judaism. "Would to God," says Mr. Simon, in a fine burst of eloquence, "would to God that anti-Semitism could base its case against us Jews upon any active attempt on our part to fulfil the purpose for which we are Jews. I for one am willing to gladly face any anti-Semitism which might be founded on this specific charge. But alas! an experience of latter day anti-Semitism in Berlin, and in Vienna, and in Paris, is not founded on the allegation that the emancipated Jews of those cities have conceived the idea of spreading broadcast the doctrine of the Unity of God and the claims of perfect righteousness. Jealousy and envy of their success in material walks of life is given as the reason for this anti-Semitism. And my belief is that so soon as it could be shown that the energies of the Jewish race were concentrated upon the spiritual mission which, in my view, alone justifies their separateness, the voice of anti-Semitism would be silenced for ever."

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The Synagogue Elections.

The coming elections in the Metropolitan Synagogues offer seatholders an opportunity for an expression of opinion on the East End Scheme, and on some other important communal questions. We trust that this opportunity will not be lost. We must have at the head of our synagogues men of courage and enthusiasm, as well as sedate and practical men of affairs. It is regrettable that candidates for synagogue offices are so few. As it is, seatholders who neglect the duty of appearing at the annual meeting, and by their votes helping to return the right men, are greatly wanting in public spirit. And it is further very desirable that there should be free discussion of questions affecting synagogue administration at the annual meetings on May 9th. Though no resolutions be proposed, nevertheless the mere interchange of ideas will prove valuable as an indication of the trend of local opinion. In more than one synagogue we expect, for instance, that the question of congregational singing will be raised. In one West End Synagogue, the discontent with the choir is almost certain to lead to animated protests. Choirmasters are apt to forget what their function is. They have simply to lead the congregational singing, not to prevent the congregation from joining. Yet the latter is the ideal of some choirmasters, and we hope that a vigorous protest will be raised before this vicious habit suppresses congregational singing entirely. An Anthem "performed" by the choir is acceptable enough, and ought to give the choirmaster ample opportunity for displaying his musical aspirations. But when it comes to the hymns and prayers, then nothing but simple melodies and a "pitch" suitable for ordinary voices can be tolerated without danger to public worship.

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The Affiliation of Local Jewish Societies.

In another column we print the outline of the Scheme prepared by the Jewish Historical Society for the affiliation of local bodies. The necessity for such a step has long been felt. There is a good deal of "waste" in our communal methods, many bodies attempt to do inefficiently work which in combination they might perform well. An "imperial" Society like the Jewish Historical, being in no sense Metropolitan only, should not be denied the adhesion of all the strength and enthusiasm which extra-Metropolitan organisations can lend. But there is another and more urgent reason for affiliation. Many Jewish congregations in this country are quite devoid of any literary organisation at all. Local efforts are unable to provide either the opportunity or the talent for turning opportunity to account. The Jewish Historical Society suggests the preparation of a series of lectures illustrated by lantern slides, these lectures and illustrations to be circulated among affiliated societies, to whom they would, at small cost, provide entertainment and instruction. Moreover, the Historical Society proposes to hold periodical meetings in various parts of the country, to inaugurate a circulating library consisting of works on Jewish history, and in every way to encourage local research into antiquarian lore and questions of family history and of religious custom. In all these directions the Historical Society can stimulate the growing interest in Jewish studies which is revealing itself in various places. The Historical Society itself deserves a larger support than it receives. Its funds are quite inadequate to the work which it has to perform. One result of the affiliation scheme will be such a sense of the importance of the Society's work that many who now stand aloof will feel impelled to join the ranks of its members.

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Jerusalem and Jaffa.

As a rule Consular reports on trade and finance possess little interest for the Jewish community as such. But when the commerce of the Holy Land is concerned it is otherwise. The sentiment of piety enters even into considerations of £ s. d., transfiguring what would otherwise be sordid and commonplace into the ideal and the beautiful. It is a noble impulse which prompts obedience to the dictate of the Psalmist: "Seek the welfare of Jerusalem." The interest in the welfare of the Holy Land is steadily gaining ground, and has found its most recent expression in the pleasure-seeking "Pilgrimage to Palestine" now on its way homewards. In a Foreign Office report on the Trade of the Consular district of Jerusalem for 1896 will be found much to satisfy this interest. It is gratifying to learn that the trade of the district showed, on the whole, an improvement over that of 1895, the total value of the exports and imports exhibiting an increase of more than £70,000. The improvement is the more noticeable, inasmuch as the harvest of 1896 was not particularly good. It is the export trade which has, nevertheless, sustained the principal increase. In the words of Consul Dickson: "Certain kinds of agricultural products appear to have been in greater demand than in the previous years in Turkey, Egypt and France, which induced shippers to make a larger consignment to these countries, thus giving a considerable stimulus to the export trade." As regards Jaffa, the exports of 1896 exceeded those of the previous year by more than £90,000, the increase being most noticeable in maize, olive oil, wool, colocynth, hides, beans and wine. The reputation of Palestinian wine is rapidly increasing, particularly in Russia and Egypt. There seems little doubt that a time is approaching when the Jewish Colonies in the Holy Land will even enter into competition with the vine-growers of Europe. The report states: "The manufacture of wine in the German and Jewish Colonies also continues to increase, and the quality of wine is improving every year. The industry promises to become more important, as attention is now devoted to the production of wine for exportation as well as for local consumption." A disappointing feature, however, is the diminution in the export of oranges from Jaffa, for which there is now a considerable market in England. Still the business is rapidly growing, and a number of new gardens are being laid out in anticipation of the European demand which is sure to arise. At present business is chiefly carried on with London, Liverpool and Glasgow. The great drawback to agricultural and commercial enterprise in the Holy Land is the absence of good roads, and facilities of communication. Little appears to have been done during the past year in the neighbourhood of Jerusalem and Jaffa to remedy this defect. There is, however, a prospect of three bridges and a road being constructed between Jaffa and Gaza. A bridge over the Jordan is also greatly needed.

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Jewish Statistics. There is no subject on which greater uncertainty prevails than on the total number of Jews in the world. We have recently seen a calculation by Professor Lexis, of Göttingen, according to which the Jewish population of all countries amounts to 7,403,000. This, we believe, is considerably below the truth, and when one examines the details of Professor Lexis' list much suspicion is aroused. Thus, he estimates that in every 10,000 inhabitants the Jews number: 794 in Roumania, 478 in Austria, 418 in Hungary, 317 in Russia, 216 in the Netherlands, 143 in Turkey, 112 in Germany, 76 in Bulgaria and Eastern Roumelia, 16 in France, 13 in Italy and 12 in England. Considering that this last percentage gives a total of less than 50,000 Jews for England, the whole enumeration is completely discredited. It will be remembered that Mr. Joseph Jacobs arrived at the total of 9,084,005—the exact digit being particularly impressive. Yet this higher estimate is still below what most regard as the probable truth. We believe that there are not short of 10 million Jews at present on the face of the globe. It would be well if a new estimate, based on carefully examined data, could be compiled. In England, of course, the difficulty is much increased by the absence of a religious census. But even abroad the census and other official reports cannot be implicitly accepted. For it is certain that many Jews are not entered as such in the official reports on the Continent, and there is thus opportunity for error, and need for a scientific sifting of the returns. Mr. Jacobs' methods were right —it remains, however, to re-apply them to the newer data.

COLONIAL AND FOREIGN NEWS.

AUSTRIA-HUNGARY.

Herr Louis Adler, Chief Inspector of the New York Life Assurance Company in Budapest, has received from Prince Nikita of Montenegro the Danilo Order III. Class.

The Emperor has conferred the Knighthood of the Francis Joseph Order on Chief Rabbi Dr. Moritz Güdemann, in Vienna.

Delegates of the principal Jewish communities in Austria have decided to form a Gemeindebund (Federation of Congregations.) The first act of the Gemeindebund will be to organise the Jews in Austria.

Herr Moses Gartenberg, a large manufacturer, has determined to build in Drohobycz, at his own cost, a Hospital, fitted up according to the hygienic requirements of the time, to commemorate the jubilee of the Emperor's reign. The institution will be handed over to the Jewish congregation. In 1881, when his Majesty completed forty years of his reign, Herr Gartenberg erected a Hospital which cost him 100,000 florins.

GERMANY.

Kommerzienrath Schwabach, concerning whose jubilee in the firm of S. Bleichroeder, Berlin, we wrote last week, has, it is reported, celebrated the event by placing the munificent sum of 100,000 marks at the disposal of the German Empress. Out of this charitable gift the Empress has presented 10,000 marks to the Hospital of the Jewish congregation in Berlin.

MOROCCO.

In the neighbourhood of Sefroo two Jews have been murdered. It is believed that the motive of the crime was robbery. The assassins have not been discovered, and in all probability never will be, says the *Tangier Chronicle*.

NEW ZEALAND.

Dr. Heinemann, German lecturer of the Otago University, has been appointed by the Senate of the University of New Zealand German Examiner for the November examinations, and also for the Junior University Scholarship examinations. At the last yearly examination, Berthold Heinemann, son of Dr. Heinemann, obtained the "Merit" Medal as Dux of one of the Dunedin Public Schools, which is attended by over 700 pupils. The distribution of prizes at the Dunedin Hebrew School, under the direction of Dr. Heinemann, passed off successfully. The congregation, at their general meeting, gave evidence of their appreciation of Dr. Heinemann's services by a handsome increase in his salary.

RUSSIA.

The girls' gymnasium at Krementchug numbers 400 pupils, of whom 190 are Jewesses. This school, owing to the efforts of the Director, M. Ustimcvitch, is the only one of its kind making no distinction as regards creed or nationality.

Towards the building fund of the new premises of the Society for the Promotion of Jewish Literature and Science in St. Petersburg, 60,000 roubles out of the 95,000 roubles required have already been collected. Baron H. de Günsburg, the President, and Herr S. Poliakoff have given 22,000 and 3,000 roubles respectively.

Next year will witness the opening of a Model Agricultural School at Shitomir (Polin). As this city is the centre of the Jewish Pale of Settlement, the new school will be of great importance.

Epps' Cocoa.—Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"James Epps & Co., Ltd., Homœopathic Chemists, London."—Also makers of Epps's Cocoaine or Cocoa-Nib Extract: A thin beverage of full flavour, now with many beneficially taking the place of tea. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system.—[Advt.]

Jewish Historical Society.

AFFILIATION SCHEME.

A Scheme of Affiliation of local Societies has been adopted by the Executive Committee of the Jewish Historical Society of England.

The Sub-Committee appointed to prepare a Draft Scheme reported as follows: The Sub-Committee is convinced that the Jewish Historical Society might, by means of a Scheme such as is here proposed, stimulate a wider interest in Jewish History throughout the country, and at the same time increase its own power of performing its special work. The Scheme might also encourage the formation of local Societies where such do not yet exist. It would thus win larger opportunities for spreading the results of its own research, and would add to the band of those engaged in research some devoted local students. The experience of other Societies proves that the formation of local branches, far from lessening the membership of the parent Society, tends to augment it.

The following is the Affiliation Scheme as adopted:—

I. Local Societies may be affiliated to this Society by a minimum payment of three guineas per annum, payable in advance.

II. This payment shall entitle the Affiliated Society to—

(*a*). Three copies of the Transactions of the Jewish Historical Society.

(*b*). Three copies of any other publications at same rates as members of the parent body.

(*c*). Admission of all its members to the meetings of the Jewish Historical Society held in London or elsewhere.

(*d*). The right of submitting papers—especially on local Jewish History—to be read at meetings of the Jewish Historical Society.

(*e*). The loan of copyright lectures, or notes of lectures, together with illustrative lantern slides, on payment of the cost of carriage only.

(*f*). The services of lecturers under regulations to be fixed by the Executive Committee of the Jewish Historical Society from time to time.

(*g*). Participation in the advantages of any Circulating Library that may be formed by the Jewish Historical Society.

III. Each Affiliated Society shall have the right of annually holding a meeting at which a deputation, representing the parent body, shall attend, as far as may be found practicable.

IV. The President, for the time being, of each Affiliated Society shall be *ex officio* an Honorary Member of the Council of the Jewish Historical Society.

V. Each Affiliated Society shall elect one of its members to act as its official correspondent, through whom all communications shall be made between the Affiliated Society and the Jewish Historical Society.

VI. Members of local Societies shall be invited to assist in historical research, especially concerning local history and antiquities, and in procuring copies of documents, photographs of places and objects; in the examination of the published or unpublished histories of the localities with the view of finding items of Jewish interest; in the collection of local Jewish customs, and of materials for Jewish family history. The Jewish Historical Society shall, from time to time, suggest to the Affiliated Societies definite lines on which such researches may be made, and shall at all times give every reasonable facility for the purposes enunciated above.

Jewish Historical Society.—A meeting of the Jewish Historical Society of England will be held on Sunday evening at the St. James's Restaurant. The Agenda includes: A Paper by Mr. B. L. Benas, J.P., on "Records of the Jews in Liverpool"; "The Crawford Manuscript of the Passover Haggada," by Mr. F. Haes and Mr. I. Abrahams. This will be illustrated by a series of lantern slides prepared by Mr. Haes, from photographs by him from the beautiful manuscript, which has been photographed by kind permission of Lord Crawford. Mr. Haes will also exhibit some slides illustrative of ancient Egyptian records bearing on the subject (by kind permission of Professor Petrie).

"Soft White Skin."—Beetham's Glycerine and Cucumber" is unequalled for rendering the skin delicately soft smooth and white. It removes and prevents all Roughness, Redness, Tan, etc., and preserves the complexion from the effects of the Sun, Wind, and Hard Water more effectually than any other preparation. Gentlemen will find it delightfully soothing if applied after shaving. Bottles 1/- and 2/6 of all Chemists. Free for 3d., extra by M. Beetham and Son, Cheltenham.—[Advt].

Two Articles that should be in every Family.

BROWN & POLSON'S CORN FLOUR

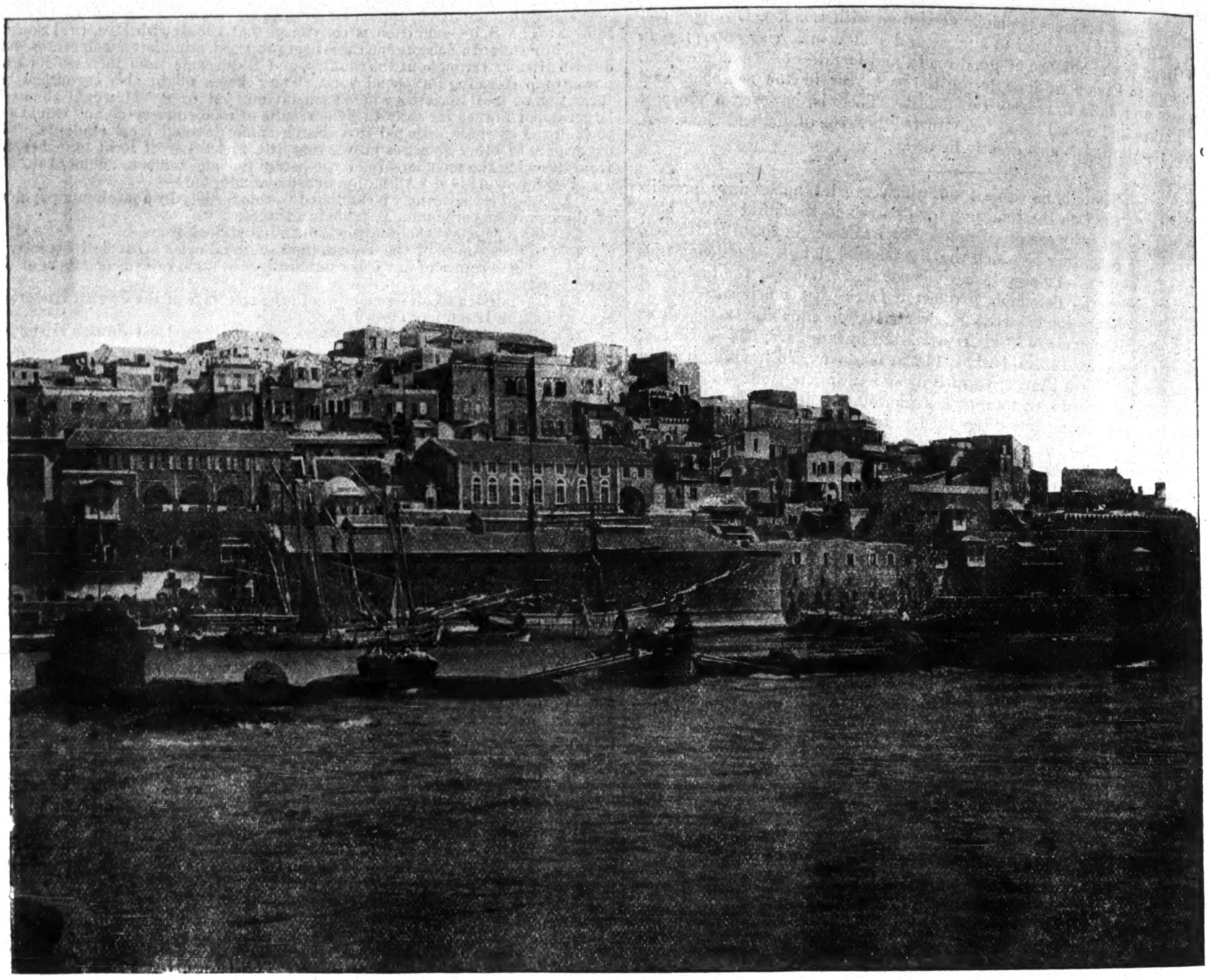
—"Patent" brand is their best quality—for milk diet generally, and for many dainty dishes for dinner and supper. Has nearly forty years' world-wide reputation.

BROWN & POLSON'S PAISLEY FLOUR

—a new preparation for home-baking to be used with ordinary flour in the proportion of one to six or eight. Requires no yeast or baking powder.

MAKES HOME-BAKING A PLEASURE.

ON TOUR IN PALESTINE.—Notes by the Way.



JAFFA FROM THE SEA.

Paris, Marseilles, Cairo, Alexandria, Jaffa, Colony of Rishon-le-Zion, Ramleh, Jerusalem.

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[From a Correspondent.]

Cairo, April 14th.

I send a few lines from Cairo to say that, down to the present, all has gone well with our party. We reached Paris after enjoying a wonderfully smooth crossing, and members of the company were received by Baron Edmond de Rothschild, Zadoc Kahn the Grand Rabbin, and Dr. Max Nordau. After a brief stay in Paris we went on to Marseilles and thence crossed to Alexandria through a summer sea that respected even the least experienced of the travellers. At Alexandria we found an invitation to lunch awaiting us from Baron Jacques Menasce, the head of the Jewish community of Egypt. The Grand Rabbin of Alexandria was present to meet us, and Baron Menasce in a short speech wished us a pleasant and prosperous journey. In the afternoon the various Jewish schools and the synagogue were visited by the majority of the party and, early on the following morning we left for Cairo where we are now staying. To-day has been devoted to the Sphinx, the Pyramids, the Museum and the Citadel Mosque. To-morrow we leave for Port Said and on Friday morning shall reach Jaffa. If the weather is fine we shall be able to land and proceed to Jerusalem, but Jaffa has no harbour, and should bad weather be the order of the hour, landing will be impossible, and we shall be obliged to go on to Beyrout and pray there that next year we may spend Passover in Jerusalem. This contingency is remote but possible and there will be an anxious quarter of an hour when we wake on Friday morning. When our party was called a Pilgrimage certain wise men rose in their wrath and smote us through the medium of this paper's correspondence column.

Yet I have been forced to the conclusion that upon one or two occasions we might have passed for pilgrims—in a crowd. For example, in Marseilles harbour we were delayed for two or three hours because a gale was blowing outside, and yet the entire company, though conscious that departure into the wind-beaten ocean was inevitable within a very short space of time, sat down to a long dinner and missed no course through fears of the coming storm. While we were yet at dinner the wind shifted to a more decent position, and even now the scoffers declare that the age of miracles has passed away or never existed. Again, on more than one occasion our Shochet has failed us in the hour of dinner and we have dined on fish and vegetables in a land overflowing with entrées and other forbidden food. Who but pilgrims could have acted so bravely? Moreover, we have held Sabbath service on board ship and been very late for lunch in consequence. In fact, the steward looked in at the saloon window, and seeing us all standing up enquired, in colloquial French, if anybody had been taken ill. He was not a Jew—poor man. Even if Jerusalem is reached within the next forty-eight hours, Monday must see us in unaccustomed saddles leaving the flesh-pots of Egypt to brave the terrors of heat, horse-riding, and Palestine Motzas, which last are far from being the thin, edible, article known to London. Surely, if it gratifies our miserable vanity to call ourselves Pilgrims, much may be forgiven us under the circumstances. Of the first impression of Jerusalem, the Seder Night, the schools and colonies, I hope to send you a brief account. Down to the present we have gone over ground heavily indented by the hoof of the tourist of all nations.

S. L. B.

Jerusalem, Sunday Night, April 18.

I may have raised unnecessary fears when I suggested that we should be unable to land at Jaffa. We left Port Said at about half-past eight on the Thursday night, and at 5 a.m. on Friday morning my pleasant dreams were disturbed by an extraordinary outcry from the sea. At first I thought that some of the whales descended from the big fish that swallowed Jonah had come in the form of a deputation, then that the ship was on fire, but when I opened the port-hole I saw a clear sea covered with rowing boats manned by sturdy Arabs, who all shouted at the top of their voices more from habit than necessity. I shut the porthole again, and tried to go to sleep, but some of the deck machinery, that stood badly in need of oiling, then began to work, and I got up without more protest than is contained in the Englishman's shortest prayer. Before seven o'clock we had landed easily, though the broken rocks all round the landing place showed clearly that in an angry sea to set foot in Jaffa would be impossible. After all I think that landing at Tangiers is quite as difficult and dangerous as at Jaffa, although nobody talks much of the state of the first-named place.

We walked to the Palestine Hotel through as unsavoury a native quarter as man could wish to avoid, but in spite of all the surroundings the air was very pleasant, being full of the perfume from the famous orange groves. When we had reached the Hotel, and been adequately robbed by a swarm of curiosity dealers, we drove through the Plain of Sharon to the Mikveh Israel—the well-known Agricultural School of the Alliance Israélite of Paris. The boys had gone to their homes for the Passover holidays, but the Principal and his assistant received us most courteously; we went all over the grounds, where flowers were growing in extraordinary profusion, and where the vine and the orange trees looked remarkably healthy. The mysteries of wine making were explained; we sampled the results of the work and found that they were very good. One white wine, with the full flavour of the muscatel grape, is likely to become very popular. It will be introduced into England for the first time during the present year. People who are sufficiently interested in the Jewish Colonies would do well to buy these wines, which are kosher and quite drinkable. We have had nothing but kosher wine *en route*, and down to time of writing there have been no bad results. The grounds of the Mikveh Israel are beautifully kept, and the institution claims to turn out really proficient gardeners who know every branch of their work and are qualified to take up important positions. Of the physique and general bearing of the boys I can say nothing, as I only saw a photograph, and photographs of people in groups are misleading. The methods of irrigation are primitive but interesting, and are similar to such as obtain in Spain and in Upper Egypt. In a secluded corner of the gardens stands the tomb of Charles Netter, who founded the school. The monument has an inscription in Hebrew, of which the following may be accepted as a rough translation: "He did good to his brethren, how many are his merciful works, Mikveh Israel his hands established. Born 5586. Died 5643."

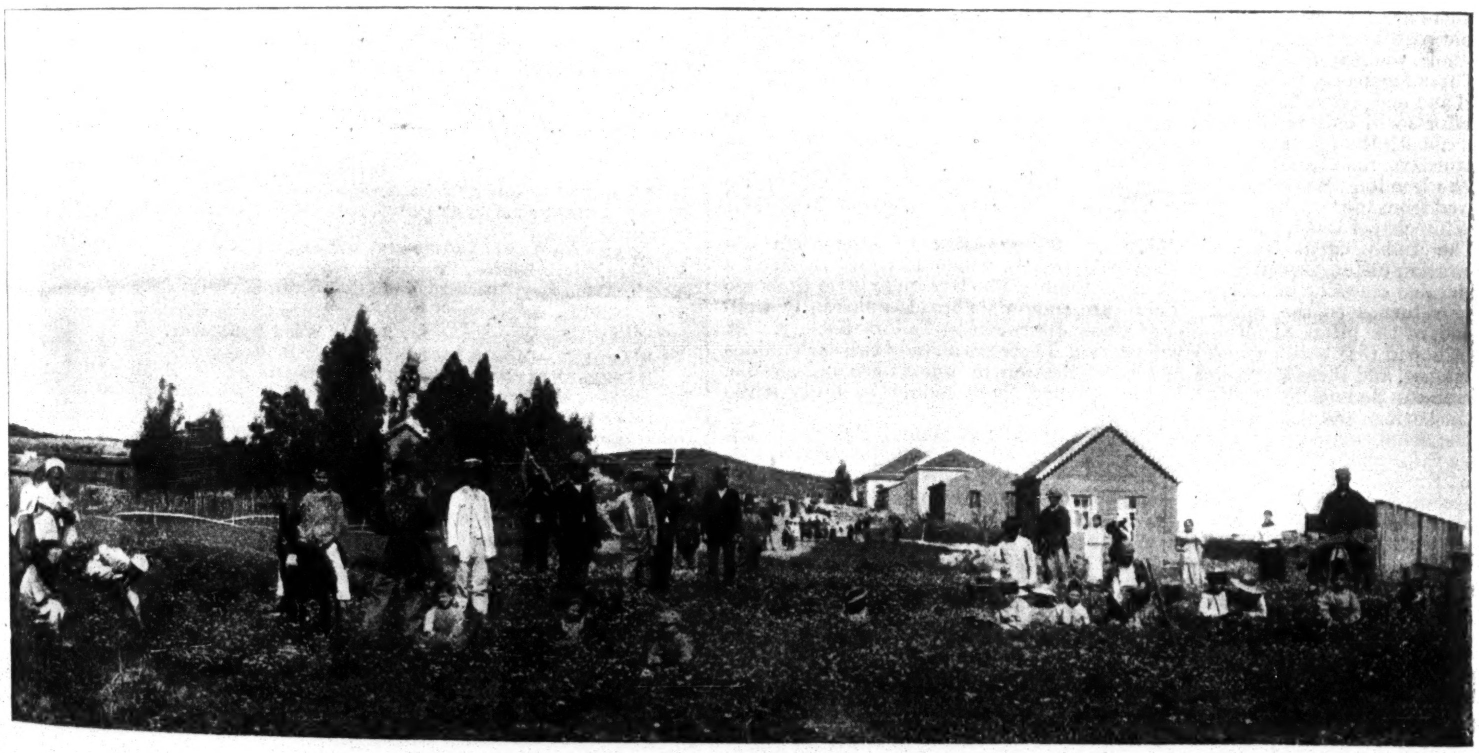
After lunch, we drove again through the Plain, and thence across the fields to the Colony of Rishon-le-Zion. Our visit was an exceedingly short one, and did not exceed half an hour. In such a brief space of time it was impossible to do more than notice the generally healthy aspect of the place and the people, the cleanliness of the houses, the signs of industrial activity. The Colonies are very much alike, and the photograph of the one at Rehoboth here produced is, perhaps, the best general photo of a Colony that has ever been taken. Sixty families, comprising in all about two hundred and fifty people, are to be found at Rishon-le-Zion, and though the place is not yet quite self-supporting, the munificence of Baron Edmond de Rothschild renders the colonists secure from the results of bad seasons and hard times. Later on, I hope to deal at greater length with the question of Jewish Colonies in Palestine, and to comment upon the extent of their usefulness. At present I am laboriously struggling with many different opinions, and do not like to express the views I have formed until they have been confirmed by the judgment of experts.

From Rishon-le-Zion, we drove to Ramleh, and there took the crazy little train that pants over the single line to the Holy City. For sheer interest, I can recall no railway journey that rivals this. We wind in and out among the mountains of Judæa; ever rising steadily, we pass places of great Biblical interest; Ajalon, where the sun stayed its course, the country of Samson, the sites of Zora and Ashtol; Bethshemesh, and the hills whereon the Emperor Hadrian defeated Barcochba. The mountain looked lovely, for the sun was declining, and every now and again the turning and twisting of the line gave some unexpected magnificent view. We saw no natives excepting a few camel drivers, who were specks upon the mountain tops, and some Syrian shepherd boys guarding their sheep. The silence of the place added to its grandeur, and the slow pace at which we proceeded enabled everything to be clearly seen. Soon the great heat grew less, disappeared, and gave place to a keen cold, for we were rising to a height more than two thousand feet above Jaffa. Then we saw the Leper Hospital on the hill far away to the left, and a few moments later, the first part of our journey was accomplished, and we were at last in Jerusalem.

Here I must hold my pen, or I may unduly encroach upon your space, and that would, I am sure, arouse the light slumbering ire of an "Old Pilgrim." Writing as I do from Jerusalem, with a copy of the *Jewish Chronicle* of April 9th before me, I am a bit uncertain about the propriety of posting these lines to you. I thought that when we left home he would have permitted us to rest in our native oblivion until such time as notes came to hand. On the contrary, I see he pursues us even now, and that the harmless alliteration of an itinerary and the earnestness and enthusiasm of our leader—whose claim to the title of Pilgrim I will ever support—have combined to drive him to a state of fury. Why will he vex his soul and demonstrate his lack of humour? We are not such a bad lot, although we have been called Pilgrims. I think he would like most of us.

S. L. B.

We have received a telegram from our correspondent dated Tiberias, April 23rd, to the effect that the party of pilgrims had reached that city safe and well.



A VIEW OF REHOBOTH—A TYPICAL JEWISH COLONY.

ORIENTAL CARPETS & RUGS.

THOUSANDS TO SELECT FROM.

WOLFE & HOLLANDER,

COMPLETE HOUSE FURNISHERS,

189 & 190, Tottenham Court Road, London.

Jewish Labour Movements.

[FROM A CORRESPONDENT.]

I am informed, on the best authority, that the real cause of the recent Sunday baking prosecutions has been the desire of the journeymen to secure a 48 hours' working week. If this is so, I fail to see how the men can profit in that direction from a persecuting movement of this character. The establishment of such a uniform working week would certainly be of great disadvantage to the smaller shopkeepers, but, on the other hand, it would have the effect of making the price of bread uniform, granting, of course, that pure and wholesome materials were used in the manufacture, and that the men with these uniform hours also received uniform rates of wages. I fear, however, that the bakers will have to wait some considerable time before they achieve their object; not that such a movement would be adverse to their general interests, but at present they are not sufficiently united or strong enough to enforce demands, nor are they likely to be successful when the present constitution of the legislature is considered.

With respect to the bakers' agitation, the proceedings before the Factory and Workshops' Act Commission in 1875 may well be borne in mind. On that occasion, Mr. James Henderson, Sub-Inspector of Factories, was asked for his opinion as to the retention and extension of the Sunday Clause, and replied that he saw no objection to the extension of the Sunday Clause, if confined to the employment of Jews as at present, adding, "I think it would not be desirable to extend that employment to Christians on Sunday."

It is often urged by the Christian opponents that the Jews either do now, or want to, work seven days a week. There is also a proverb to the effect that there is no falsehood without an atom of truth, and although the members of the Jewish Master Bakers' Association are not guilty of such practices, I fear from what I have seen that there are some bakers in the East End who, anxious to do more business than their neighbours, open their shop doors on Saturday to sell bread, though their shutters are up. It was unanimously decided among the Association members last week to bake early on Sunday morning. As a matter of fact, there was no escape on this occasion, as, of course, no work could be done until the conclusion of the holidays. On Saturday afternoon, I was passing a certain East End Jewish baker's shop. The gates were locked and the blinds drawn, but on looking through, I found the shop blocked up with bread. I am very pleased to say that the baker in question is not a member of the Association, but, apart from the religious point of view, was this fair or honest to the other bakers who did not start working till 8 o'clock in the evening? Mr. Henderson in further evidence before the Commission, said: "The truth is that there is a very large section of Jews in London who do not observe their holidays. I understand from what I have learned from the Jews themselves that there are two classes of them in London, one section being more stringent in their regulations than the other, and I think, so far as I can judge, that on the whole, the majority in London are those who are indifferent."

These facts may be unpleasant, but it is better far to place the truth on record and endeavour to effect an alteration. It must be distinctly understood that efforts will only be made to acquire for those Jewish bakers who strictly keep Sabbath the privilege of working on Sundays. If the baker elects to work on Saturdays, then he must choose that day in preference to Sundays.

The London East Branch of the Boot and Shoe Operatives' Union has removed from the "Duke of Clarence," Commercial Road, E., to the "George," 275, Whitechapel Road, E.

The Independent Tailors' Union are taking steps to strengthen the organisation of the Government Workers' Branch, which has just received a considerable accession of members, a large number who left some little time ago having returned to the ranks. There are rumours abroad, apparently well-founded, of the intended formation of a new Journeymen Tailors' Society. It is to be hoped that better counsels will prevail. There are already two such unions in existence, and these secessions and multiplication of unions are undesirable. The men can do nothing at all unless united, and there cannot be unity while these bickerings and quarrels are in evidence.

The membership of the United Ladies' Tailors' and Mantle Makers' Union is, I am informed, still on the increase, and a large number have joined the Sick Benefit Branch of this Association.

It is interesting to note the testimony of outsiders as to the relative position of master and journeymen tailors. Miss Beatrice Potter, who may be taken as one likely to give an absolutely fair view, says:

> "I discovered that in the coat trade and in the lower-class boot trade—which are exclusively in the hands of the Jews—where the work is still taken out by small contractors, these middlemen, far from from being bloated idlers, work as hard, if not harder than their sweated hands and frequently earn less than the machinist or presser to whom they pay wages."

One of the trade papers, in commenting upon the position of the tailors, states that it is quite possible that if the middlemen persist in going to extremes their services may be altogether dispensed with in London, as they have already been in other clothing centres, by the wholesale houses employing the operatives direct. In the opinion of those in a position to know, this is not likely to occur. Should it, however, happen, it would not be such a dire calamity if it led to a reduction in the present excessive number of hours worked by the journeymen and their masters. The statement that the masters have already increased the rates of payment to their workpeople is incorrect. Increase of wages is not so much demanded as decrease in the number of working hours and complete cessation of work on Sabbath and holidays. The demand for a 10½ hours' working day cannot be considered excessive, especially considering that the majority of workmen nowadays put in a claim for an eight hours' working day. The Rev. Canon Gore, in preaching at Westminster Abbey the other day, urged his congregation not to order clothes in a hurry and to pay a fair price for them. Happy indeed would the tailors be if this advice were followed, although the fulfilment of the latter request would not necessarily imply that the tailors would receive better wages for their labour. It does not follow, as a matter of course, that, because a fair price is paid for an article of clothing, the tailor who makes up the garment receives fair remuneration for the same. On the contrary, it often happens that shamefully low prices are paid for some of the more expensive goods even at a fashionable tailor's. It is partly with a view of getting rid of this glaring anomaly that the present action is being taken by the tailors. That they will succeed cannot be doubted, providing always that they remain united.

A further meeting of the newly-formed Watchmakers' Union was held on Sunday evening last at the headquarters, "The Garrick Tavern," Leman Street, E. There are now over forty members. The Society really partakes both of the nature of a trade union and benefit society, in so far as out-of-work benefits are concerned. Both masters and men are admitted, and the membership is not confined to Jews. The meetings are held every Sunday evening from 6.30 to 8 o'clock.

The East End Tailoresses are starting upon an agitation to get a standard rate of pay recognised by the contractors, and are holding a series of meetings to organise the factory clothing workers in order to obtain the "log" submitted to the London County Council in 1892.

Young Zion Institute.—On Sunday a lecture was given by the Rev. Mr. Ashkenazi, at the Young Zion Institute, 3rd Cadet Tent of the Chovevi Zion Association.

United Synagogue—Nomination Lists.

On Sunday week, May the 9th, the Biennial Elections of Representatives of the Council and the Annual Elections will be held of Wardens and members of the local Boards of Management of the constituent congregations of the United Synagogue. The following Nomination Lists have been issued:—

An asterisk (*) is placed against the names of those who now hold office.

Great Synagogue.

WARDENS.—*Lord Rothschild and *Mr. A. Rosenfeld.

REPRESENTATIVES AT COUNCIL (8).—Messrs. *Morris Abrahams, L.C.C., Emanuel Barnett, C.C., Henry Barnett, Joseph Britton, Samuel Dancyger, Woolf Goodman, Harris Koenigsberg, *Ralph Lazarus, *I. M. Marks, *Dr. G. Michael, *The Hon. Walter Rothschild, *Isaac Weber, *Simon Wharman.

BOARD OF MANAGEMENT (9).—Messrs. *Morris Abrahams, L.C.C., *Joseph Britton, Samuel Dancyger, Harris Koenigsberg, *Ralph Lazarus, *Lewis Levy, *I. M. Marks, *Dr. G. Michael, *The Hon. Walter Rothschild, *Isaac Weber, *Simon Wharman.

New Synagogue.

WARDENS.—Messrs. *Daniel Jacobs, *Henry Rosenbaum, Abraham Straus.

REPRESENTATIVES AT COUNCIL (6).—Messrs. Henry Barnett, Isaac Cohen, *S. F. Feldman, Emanuel Harris, Daniel Jacobs, Coleman Jonas, *Joseph Meller, Henry Rosenbaum, Mark Samson, Abraham Straus, A. Levy Tebbitt, *A. M. Wartski, J. L. Wartski, *I. D. Zeffert.

BOARD OF MANAGEMENT (10).—Messrs. Abraham Aarons, Woolf Abrahams, *H. Barnett, I. Bowman, Joseph Cohen, Morris Cohen, *Joshua Cohn, S. F. Feldman, Joseph Franklin, Julius Goldstien, S. Gottlieb, *Emanuel Harris, Woolf Harris, *Coleman Jonas, *Joseph Meller, Mark Samson, *A. Straus, *A. M. Wartski, J. L. Wartski, *Saul Woolf, *I. D. Zeffert.

[Ballot 12.30 to 2.30.]

Hambro' Synagogue.

WARDENS (2).—Messrs. *Joseph Jacobs, L. Marchant and *Emanuel Salomon.

REPRESENTATIVES AT COUNCIL (1).—Messrs. *J. Jacobs, *John A. J. De Villiers.

BOARD OF MANAGEMENT (7).—Messrs. *Lewis Harris, *George A. Isaacs, *M. B. Isaacs, *David Josephs, L. Lubinski, *L. Marchant, *M. Michalosky, J. Weinberg, *Harris Woolf.

Bayswater Synagogue.

WARDENS.—Messrs. *George Bendon and *Wolf Myers.

REPRESENTATIVES AT COUNCIL (7).—Messrs. Piza Barnett, *A. Brodziak, *Louis Davidson, Leopold Frank, *Albert H. Jessel, Joseph F. Moss, Lewis M. Myers, C.C., Samuel S. Oppenheim, *James H. Solomon, Selim S. Solomon.

BOARD OF MANAGEMENT (10).—Messrs. Piza Barnett, *J. Bergtheil, *A. Brodziak, *Leopold Frank, *Isaac A. Joseph, *Simeon Lazarus, *Edward Lucas, *Henry Lucas, *Joseph F. Moss, *Sydney Myer, Lewis M. Myers, C.C., Samuel S. Oppenheim, *Charles Samuel, *James H. Solomon, Selim S. Solomon, Morris Spiers.

[Ballot 10 to 12.]

Central Synagogue.

WARDENS.—Messrs. *Samuel E. Moss and *Joseph Pyke.

REPRESENTATIVES AT COUNCIL (6).—Messrs. Frederick Davis, *Asher Isaacs, *Solomon J. Phillips, *Leopold de Rothschild, *Lewis Solomon, Isaac Tebbitt, *Joseph Trenner.

BOARD OF MANAGEMENT (7).—Messrs. *J. H. Beddington, *M. Berg, Nathaniel L. Cohen, *Dr. M. Friedländer, *S. J. Phillips, *Leopold de Rothschild, *Isaac Tebbitt.

[Ballot 10 to 12.]

Borough Synagogue.

WARDENS.—Messrs. *John A. Cohen and *Jacob Woolf.

REPRESENTATIVES AT COUNCIL (3).—Messrs. *Edward A. Cohen, *Henry M. Harris, *Benjamin Lyons.

BOARD OF MANAGEMENT (10).—Messrs. *Moss Benjamin, *Bernard Cohen, *Edward A. Cohen, Mark Emdon, *Henry M. Harris, Albert J. Heron, Henry Hopter, *Joseph Joseph, Aaron May, *Richard J. Moses, John H. Solomons, Mark Wortman.

[Ballot 12 to 2—General Meeting at 12.30.]

St. John's Wood Synagogue.

WARDENS.—Messrs. *A. Saunders and *R. Sonnenthal.

REPRESENTATIVES AT COUNCIL (7).—Messrs. *A. E. Moss, *H. P. Arnholz, J. S. Blanckensee, M. Duparc, *L. Farmer, *Asher I. Myers, Mortimer Woolf.

BOARD OF MANAGEMENT (9).—Messrs. *Hyman A. Abrahams, *A. Arnholz, L. Bamberger, C. Guttmann, *W. T. Leviansky, J. Phillips, *M. Tuteur, *Albert M. Woolf, Julian Woolf.

[There is no contest at this Synagogue.]

East London Synagogue.

WARDENS.—Messrs. *J. Green, E. Lawton and *Lewis Levy.

REPRESENTATIVES AT COUNCIL (6).—Messrs. Alexander Davids, Louis S. Green, *Emanuel Harris, *Henry Harris, Isaac Isaacs, E Lawton, *M. C. Levy, *David Moses, Mark Myers, *E. J. Proops, James A. Samuel, L. Witmond.

BOARD OF MANAGEMENT (7).—Messrs. Moss Corper, Abraham Coski, *Alexander Davids, George Davis, *Louis S. Green, *Emanuel Harris, *Henry Harris, Isaac Isaacs, E. Lawton, *M. C. Levy, *James A. Samuel, *A. Simmonds, H. Strauss.

[Ballot 3.30 to 5.30.]

New West End Synagogue.

WARDENS.—Messrs. Leonard B. Franklin and *Louis A. Nathan.

REPRESENTATIVES AT COUNCIL (6).—Messrs. *Elkan N. Adler, *Avigdor L. Birnstingl, Colin S. Cohen, *Arthur E. Franklin, Ernest L. Franklin, Stephen S. Hyam, Isaac Rosenberg, *Dennis E. Samuel, Dr. Alfred Wolff

BOARD OF MANAGEMENT (9).—Messrs. Isaac Birnbaum, *Avigdor L. Birnstingl, Colin S. Cohen, *Ernest L. Franklin, *Wolf Harris, *Paul Levy, Julius Lewisohn, *Sir Samuel Montagu, Bart., M.P., *Dennis E. Samuel, *Isidore Spielman, *Dr. Alfred Wolff, Henry Wilenski.

[Ballot 10 to 12—General Meeting at 11.]

North London Synagogue.

WARDENS.—Messrs. *Adolph Tuck and *John Goldhill.

REPRESENTATIVES AT COUNCIL (3).—Messrs. *S. Alexander, *J. M. Lissack, *Maximilian Spiegel.

BOARD OF MANAGEMENT (8).—Messrs. *S. Alexander, *B. Daltroff, *Isaac Davis, *G. A. Kino, *J. Magnus, *Maximilian Spiegel, *Lewis Spiers, *Hermann Tuck.

[There is no contest at this Synagogue.]

Dalston Synagogue.

WARDENS.—Messrs. *J. Birn and *W. Isaacs.

REPRESENTATIVES AT COUNCIL (6).—Messrs. A. G. Arnold, W. Benscher, *J. Bernstein, *J. Chapman, *Cæsar F. Cohen, *M. Drukker, *B. S. Ellis, L. Felsenstein, Lewis Lazarus, Henry Levy, *Alfred Posener, S. Sasserath.

BOARD OF MANAGEMENT (10).—Messrs. A. G. Arnold, W. Benscher, *J. Bernstein, *J. Chapman, *M. Drukker, *B. S. Ellis, *L. Felsenstein, M. Greenberg, E. Kahn, Lewis Lazarus, *P. Leuw, *H. Oppenheimer, *S. Sasserath, S. Vanderlinde, *W. Weber.

[Ballot 12 to 2.]

Hammersmith Synagogue.

WARDENS.—Messrs. *J. M. Levy, Solomon Levy and Isaac Sandheim.

REPRESENTATIVES AT COUNCIL (2).—Messrs. Samson Freedman and *Delissa Joseph.

BOARD OF MANAGEMENT (7).—Messrs. *J. V. Albert, *M. Collins, *S. Freedman, *Solomon Levy, A. Posener, B. J. Sandheim, *M. L. Schaap, *J. E. Slyper.

[Ballot 11 to 1.]

New West End Synagogue.—In accordance with the request of the late Miss Elizabeth Wolff Dr. Alfred Wolff, her nephew, has presented to this synagogue a Sepher Torah with the usual appurtenances.

Beaumont Hall.—Services were held here by the Rev. B. Schewzik under the auspices of the Self-Help Association on the last days of Passover, the attendance being somewhat better than on the first days.

BOOKS AND BOOKMEN.

In the course of a thoughtful and interesting work on "East London," (London The Religious Tract Society), Mr. Henry Walker deals in a highly sympathetic manner with the Jewish quarter in the Metropolis and with the philanthropic work of the synagogue. He describes the Jewish places of worship, the schools, and the charities. First, attention may be called to a remark of Mr. Walker's which shows his keenness of insight. Basing his statement on the letter of a "well-known London Rabbi," Mr. Walker says :—

> Strange as it may sound to Christian ears, Sunday, although not a day of obligation in Judaism, is, at least in the East of London, a day of considerable religious activity. . . . Sunday afternoon and evening are of enormous service in the communal life of the Jews, the word "communal" covering all movements having the intellectual, moral and spiritual welfare of the community as their aim. Moreover, all meetings for religious, educational and charitable purposes are preferably held on Sundays.

Later on Mr. Walker speaks admiringly of the "Jewish Sunday Schools." He is not blind to some of the darker features of the "inner Ghetto," with its "inhuman, solid and sodden poverty." But he sees great hope in the "extraordinary efforts made for educating and Anglicising the children, which are so great a feature in East London, both on Sundays and throughout the week." Mr. Walker's summary of his impressions is so valuable that I must find room for a further quotation :—

> The great lesson of Sunday in Whitechapel, as far as the Jews are concerned, has to be told. In this single parish are congregated some 16,000 poor Jews. Twenty thousand more are easily included within the half-mile radius. Yet, strange as it may seem, this great and largely squalid colony is a peaceful and law-abiding population. On the larger scale it may even be said to be a moral population. Drunkenness is almost unknown ; temperance societies are unheard of, for the Jew is never intoxicated. Personal violence towards women is almost unknown. Licentiousness among women is equally rare. Family ties are sacred. Considering that Whitechapel is overwhelmingly a colony of aliens, the consequences, socially and politically, might have been serious ; a disaffected people might have been a standing menace to London. Whitechapel might have become a Belleville. Happily, it is not the home of malcontent refugees or political anarchists. Nothing, in fact, is more remarkable on Sunday than the quiet and orderliness of a great population of aliens in faith and speech, who, from their point of view, are under no obligation religiously to observe the day, and who are, it must be said, less aggressive in the streets than many of their better circumstanced co-residents.

Mr. Walker's book contains much that will help Jewish East End workers, for these might with advantage imitate some phases of Christian activity. Brightly written, and prettily illustrated, Mr. Walker's work has the advantage of remarkable cheapness of price. Though it contains 192 well-filled pages, it may be obtained for the sum of eighteen-pence.

The "Praying I" of the Psalms has proved an attractive personality in all times. In later ages, when the Psalms became freely used in the synagogue liturgy, the "I" of the Psalms was identified with the people Israel. Was this the intention of the original writer? This problem was faced by Smend in 1888 (in Stade's Zeitschrift), and also at about the same time by Cheyne in his Bampton Lectures. "Never," says Professor Cheyne, "were there such prayers and praises as those of Israel, precisely because in the psalmists as such the individual consciousness was all but lost in the corporate." Jewish commentators (as far back as the Targum), explained away the apparently individualistic tone of certain Psalms, and applied them to the whole people of Israel. But it is very difficult for an ordinary reader of the Psalms to overcome the impression that in many Psalms the "I" is an individual. Often, no doubt, one can interpret the individual as representative of the community, and in this sense the speaker is the nation, as Smend would have it. This does not necessarily imply that the throbbing heart of the Psalmist is not often that of a real flesh-and-blood *man*. The greatness of the Psalter would still lie in this, that, as Canon Driver well says : "A Psalm having a special origin may, nevertheless, have traits fitting it for liturgical use by the community, or may have been accommodated to general use by slight changes in the phraseology."

In the latest essay on this subject, "Ueber das betende Ich in den Psalmen" (Frankfort-on-the-Maine : Kauffmann, 1897), Dr. Felix Coblenz submits Smend's hypothesis to a searching examination. Dr. Coblenz agrees with Smend in regarding many Psalms as *communal* and the *I* as a personification. Dr. Coblenz (p. 21) rightly denies that all the Psalms were composed for liturgical purposes —this being one of Smend's *à priori* grounds for denying the existence of *individualistic* Psalms in the Old Testament. Dr. Coblenz's ingenious and scholarly examination of Smend's theory deserves a warm welcome. I think that Dr. Coblenz is himself too ready to accept the communal and impersonal explanation of the "I of the Psalter." Even if a Psalm were liturgical, the personal I is quite appropriate. We find it in the most popular hymn added to the Jewish prayer-book in the Middle Ages—the Adon Olam. We find it in a large number of works of all the Spanish-Jewish poets. We find it in such hymns as the Lecho Dodi for Friday evening. We find it in a large number of ancient prose prayers, such as the "O my God the soul which thou gavest me is pure," "O my God guard my tongue from evil." These facts all tend to show that a Psalm may well forth from the single, spiritual experience of an inspired singer, and yet may find an echo in the communal heart.

Dr. Coblenz divides his book into the following parts :—*A* : Establishment of the thesis that the *Praying I* in many Psalms had a reference to the Israelite community not merely from the liturgical use of the Psalm, but also in the original intention of the poet." This he subdivides into : Psalms in which the Personified community of Israel speaks (Psalms 7, 9—10, 18, 20, 23, 27 1—6, 30, 44, 54, 56, 57, 60, 61, 65, 66, 68, 71, 74, 75, 77, 81, 83, 84, 85, 86, 102, 103, 118, 121, 123, 129, 130, 131, 135, 138, 143, 144, 145, 146) : Psalms in which individual members of the community speak (Psalms 51, 63, 89, 106, 116, 137) ; Psalms in which the Personified Pious of the community (as opposed to the Unrighteous) speak (Psalms 5, 11, 16, 17, 19, 25, 28, 31, 32, 34, 36, 38, 49, 55, 59, 64, 88, 92, 94, 120, 140), and Psalms in which individual members of the Pious Party speak (Psalms 22, 26, 35, 40, 41, 52, 69, 109, 111, 119). *B* : Psalms which had no communal origin. This class is subdivided into : Psalms in which the Poet is himself the speaker (Psalms 3, 4, 6, 8, 13, 27 7—14, 37, 39, 42—43, 45, 62, 73, 78, 104, 110, 122, 139, 142), Psalms in which a King or Prince is introduced as speaker (Psalms 2, 101), Psalms in which the "Praying I" cannot be distinctly interpreted (Psalms 91, 141).

A useful work for comparing Jewish with civil dates between the years 345—2000 of the present era has been published by Poppelauer (Berlin, 1897). The introduction, and explanations, are in three languages, German, French and English, the latter being the work of Mr. A. Feldman, B.A., of Jews' College London. The tables are clear, workman-like, and, so far as I have tested them, accurate. The editors, Dr. Max Simon and L. Cohen, have done a real service to students. But why, in the English, do we read of "the ferie (week-day)"? In modern English, no such word exists ; in Wyclif the word is correctly employed to mean what the Latin *feriae* meant, viz., the very reverse of week-day, *i.e.*, feast-day. This, for instance, is Wycliff's rendering of Leviticus xxiii., 2 : "These ben the *feries* of the Lord, which ye schulen clepe hooli." Mr. Feldman is not responsible for the mistake : it is the editors' ; for they have introduced the same blunder into the French column and into their tables. The German column is accurate. Of course this is a small point, but as it occurs on the title-page and is repeated on half the tables in the book, I was compelled to call attention to it. But it in no way detracts from the serviceability of the compilation. All students will find it worthy of a place in their libraries.

I. A

Although the *Jewish Quarterly Review* for April can scarcely be described as a "popular" number, it nevertheless presents many features of more or less general interest, and its contents are varied enough to suit most tastes. Apart from the powerful reply of Mr. Oswald John Simon to his critics, noticed in another column, the most attractive article will be found to be that of Miss Helen Zimmern on "David Levi, Poet and Patriot." To readers of the *Jewish Chronicle* the name will not be unfamiliar, a notice of our Italian coreligionist having appeared in these columns two months ago. David Levi is indeed one of the most remarkable Israelites of the present century. As a patriot, and the enthusiastic fellow-worker of Mazzini, Berchet, Ratazzi and Garibaldi, he was prominent among those whose struggles for freedom brought about Italian unity. His large patrimony was entirely spent in the furtherance of this great cause. As a poet, he is no satellite, but a star of the first magnitude, whose song is said by a competent judge to have attained an elevation of style not reached since Dante. As a philosopher, he has written (in addition to a strikingly profound work on "The Mind of Michael Angelo") a "Life of Giordano Bruno," which, in the words of Miss Zimmern, "marks an epoch in the history of philosophic literature." As a Jew, his Italian coreligionists are indebted to him for the intense love of Judaism which, no less than his love of Italy, breathes through all his writings ; and in no small degree, for the demolition of the Roman Ghetto walls, and the position of perfect equality with their fellow-citizens they have long enjoyed. Strange that his compatriots and coreligionists should have so forgotten his splendid services to country and people as to suffer him to spend the winter of his old age in abject penury! Miss Helen Zimmern's eloquently sympathetic notice of David Levi's life-work is so much the more opportune, following, as it does, upon a charitable appeal (referred to in the *Jewish Chronicle* of February 26th) which has lately been issued on the poet's behalf.

Mr. F. C. Conybeare contributes the third of his series of articles on "Christian Demonology," and Professor Ludwig Blau the fourth of his "Massoretic Studies" to the present issue. The question whether Jews might teach Hebrew to non-Jews, which was warmly discussed in the age of Elias Levita, when Christians of high rank, influenced by the Renaissance, exhibited a new-born desire to dive deep into the mysteries of Rabbinical literature, is the subject of a *Responsum* by Elia Menachem Chalfan which Professor D. Kaufmann publishes for the first time. Of kindred interest is a brief article by Ober-rabbiner Dr. M. Kayserling on "A Princess as Hebraist"—the Princess Antonia, daughter of Duke Eberhard of Wurtemburg. Of the Critical Notices, we have only space to refer to the Rev. L. M. Simmons' review of a work on "The Jewish Law of Divorce," by Mr. D. W. Amram, of Philadelphia. Mr. Simmons remarks : "Something should be done by our Rabbinical authorities to meet the difficulty of a husband divorced by the civil law refusing to give the *Get* to his former wife. This is no fault of the Jewish law, but the difficulty arises from our own want of jurisdiction. Putting this aside, it does not seem advisable to abolish the *Get*, and it is logical that the synagogue, which insists upon marriage between Jews being performed in accordance with Jewish rites, should also insist upon the divorce being performed in accordance with the same rites." There are, however, other difficulties to be met. The Jewish law of divorce surely requires to be modified in harmony with modern sentiment. An appropriate solution of the whole question was suggested some years ago by the late Chief Rabbi of France. The synagogue, where it has no power to initiate divorce proceedings, should recognise every civil decree of divorce, and upon the strength of such an instrument, issue a subsequent decree of its own. Divorce would then be on all-fours with marriage, where a religious ceremony and instrument is combined with the civil act and register. I. H.

Stories and Incidents of Russo-Jewish Life.

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The Sunday Baking Question: A Retrospect.

◆

[FROM A CORRESPONDENT.]

The Bread Act, in so far as it relates to London, was passed in the year 1822. In 1836, during the reign of William IV., its operations were extended to the country. There does not appear to be any record of prosecutions under the Act until 1863. These were of so trivial a nature as only to deserve passing mention. On the 13th of January, 1876, four summonses, issued at the instance of the Masters' Association, were down for hearing at Marlborough Street Police Court, but on behalf of the defendants, it was pleaded that they did not know the law and they agreed not to offend again. Upon this condition the prosecutor withdrew. On the 12th of February in the same year one of those defendants was again summoned, when a conviction ensued, the magistrate inflicting a fine of 10s.

The *Daily Telegraph* in the course of a leading article at this time remarked:

> If it be wicked to bake a roll or a fancy loaf on a Sunday morning, is it not equally naughty to grant the hospitality of the oven to an indefinite number of shoulders of mutton and ribs of beef, with puddings or potatoes underneath, which are carried to the bakehouses even while the church bells are ringing, and at 1 p.m., just as the congregations are issuing from their divers places of worship, are reclaimed and borne away in triumph to the abodes of those whose lot it is to labour?

About this period, some prosecutions took place under the Lord's Day Act of King Charles II., and the *Bakers' Record* wrote regarding these and bakers' summonses, as follows:—

> It is almost the vestige of an intolerant past, but the bakers of the metropolis are placed under a special Act of Parliament, which forbids them to bake bread on a Sunday, or carry on their calling, except baking and delivering dinners within certain hours. Whether this Act of Parliament is, or is not, a salutary Act, is a question we are not called upon to discuss. Enough for us, it is the law which English bakers are bound to obey.

I think your readers will appreciate the tone of this extract. Each of these obsolete laws limits trading as much as the other, and I think it will be generally agreed that outright bigots have no claim to consideration.

The bakers after this seem to have had a good long rest for ten years, until June 24th, 1886, when three made their bow before the magistrate at the Thames Police Court. Two of the summonses were dismissed, but one defendant was fined 40s. These summonses, and all after this time, were instituted by the Christian journeymen, but appear to have had the moral, if not the financial support of the masters. During the month of July, 1886, there were four summonses all resulting in convictions, with fines varying from 5s. and 5s. costs, to 40s. and 21s. costs. On July 14th, a meeting of the London District Board of the Operative Bakers' was held, when it was decided to appoint a Watch Committee to look out for offenders, *whether Jew or Gentile*, as they did not "wish to prosecute one set of men more than the other." How well this determination has been adhered to during the recent campaign! Although it was pointed out that the Christians were breaking the law as openly as the Jews, they preferred to attack the men who closed their shops on Sabbath, and, if possible, prevent them from doing any business leading to pecuniary profit at all on Sunday.

The *Record* went out of its way to insult the Jews. In a leading article on the 31st July, 1886, they wrote as follows:—

> We know what a Sunday campaign in Middlesex Street among the Jews means, to be hooted with vile epithets, to be branded as common informers, to run the risk of even personal violence—these are but a few of the ills to which men must submit who are deputed to carry out this disagreeable crusade. . . . . Formerly we cruelly persecuted the Jew, now we are excessively tolerant, and rather than interfere with his trade proclivities on the Sabbath (*i.e.*, Sunday), Christian operatives are yoked to a week of seven days' slavery.

I have known the neighbourhood of "the Lane" for many years, and have occasion to pass through it at all hours of the day and night, and I have never yet seen anyone assaulted or insulted there. I have seen petty thefts committed there on Sunday mornings by those who would deem themselves Christians. In other market places it is a most unusual thing for a respectably dressed person to pass through without having some comment made upon his appearance. And who was guilty of the violence? Within a month or two of this, two men were convicted at the Middlesex Sessions, after several remands, for unlawfully wounding a Jewish master baker. They had attempted to get into the bakehouse at night by force, and, being prevented, had broken a saucer over the baker's head. The surgeon of the London Hospital deposed that the complainant was suffering from six wounds in the forehead, three penetrating to the bone. Three of the arteries had been divided, and several pieces of earthenware were taken from the poor man's head. The man remained for a time as an in-patient of the hospital. It was given in evidence that one of the men called out to the complainant, "I've got you, you Jew." Mr. Commissioner Kerr, in passing sentences of four months' hard labour upon each, remarked, "There is an old saying that 'an Englishman's house is his castle,' which perhaps you, as foreigners, don't quite understand."

The *Bakers' Record* said that the sentences were too severe, and pleaded for mercy on the ground that the men were foreigners, and did not know that an Englishman's house was his castle!

The *Practical Confectioner* condemned the prosecutions, and in the course of a telling article said:—

> Are we going backwards? Is all our vaunted freedom and progress declining? Is the curfew bell soon to be revived? . . . . . The prosecution of Mr. ——— is a disgrace, and that of the Jewish bakers in the East End is even worse than that. The latter people respect Saturday as their day of rest, and hold it sacred. To them Sunday is but as a weekday, and as the Factory Acts make provisions for the members of the Jewish faith, it was clearly a breach of justice to fine the prosecuted bakers. True, they were guilty according to law, but as a certain character has it, the "law is a hass." . . . .
> We commend these remarks and the membership of the anti-poking-your-nose-into-other-people's-business-society to those people who incited the recent prosecutions.

During August, 1886, interest was kept up by a few prosecutions, and again we find the trade paper coming to the rescue:—

> Because a few foreigners who have settled amongst us presume to defy the law, does that constitute a reason why those opposed to it, and the whole of the journeymen, should be submitted to it?

What, forsooth, were the informers? For their sakes I will not reprint the names, but one half of them, if not more, were Germans. At the present day the men who act in the same capacity have been imported from that country. It is not required that all the journeymen "should be submitted to it." No one recognises the injustice of such a demand more than the Jew. Religion and nature demand one day's rest in seven. But if the Jew takes his day on Saturday the Amalgamated Operative steps in to say: "No you shan't work to-morrow. If I can't work myself I'm not going to let you." Surely this is the essence of bigotry. They do not like to see other people do what they cannot do themselves.

In September 1886, there were 11 summonses. Two were withdrawn owing to non-compliance with legal formalities, four were dimissed, and in the other five instances fines varying from 1s. to 20s. were imposed. In one instance Mr. Mansfield, the then magistrate at Marlborough Street, said that the case appeared to him to be a trumpery one, got up by a trade union for the purpose of annoying people, and Mr. Partridge at Westminster asked, "Do you wish to take the bread out of the poor man's mouth?"

Again, at this time there were some more convictions under the Act of Charles II, and again we find the *Record* saying:—

> We regard these antiquated Sunday trading laws with the most ineffable disgust, but the prosecution of the foreign bakers by the English (?) operatives is governed by an Ac of Parliament of very recent date. . . . . and is perfectly just and should be maintained.

The *Practical Confectioner*, however, took a broader view:—

> Admitted for argument's sake that these men do bake bread on Sundays, what business is it of this Bakers' Society, or any other society, to interfere, so long as the baker in question annoys nobody, and pays his men for the labour they perform? Here is this same society figuring up right and left as a prowling detective, and getting up troubles for its fellow and superior baker, and what for? Simply this: That an obsolete, harsh and objectionable law may be brought into use, and bakers may be fined and annoyed.

The *Echo* also wrote:—

> We are not concerned to argue against the Jews from a religious point of view but we fail to see why—to take a single instance—the beer house-keeper should be put upon better terms than the baker. One of the worst features of the present prosecution is that it is instituted by the London and Amalgamated Union of Operative Bakers, a trade union of working men who might reasonably be expected to be better acquainted with the interests of their order, than to seek to fetter the freedom of adult labour.

It is interesting to note how some papers can blow both hot and cold. For instance the *Record* on the 11th of December, 1886, wrote: "Nationality—except so far as it develops the best instincts of humanity—is little to us."

On that day (11th December), a meeting of masters and journeymen was held at the Memorial Hall, Farringdon Street. Mr. W. J. Harris, a former M.P. for Poole, presided, and in the course of his speech said that he thought Jews ought to be made to conform to the law, because through their agency, by taking them into their employ, unscrupulous employers might break the law. He would place the Jew on the same terms as the Christian. They had a good cause—the workmen ought not to be overtasked and should have one day's rest in seven. On the ground of religion and humanity they claimed that right.

With the last remarks of Mr. Harris I am fully in accord, and, strange to say, the opponents of the Jewish bakers will even now deliberately misunderstand them on that point.

After September, 1886, the prosecutions seem to have dropped and judging from the reports in various papers the reason was "want of money." At the annual dinner of the London District Board in June, 1887, it was stated that 40 summonses had been taken out during 12 months and complaint was made that in many instances they got neither law nor justice from the magistrates. It was also said that the expenses were very heavy and even when costs were recovered they were retained by their solicitor. Quite a triumphant note was sounded when Mr. Mansfield resigned, and I gather that the same would be the case to-day should a certain London magistrate determine to sever his connection with the bench.

In August 1888 a conference was held, when it was determined to organise a Jewish branch of the Amalgamated Union of Bakers and Confectioners, and in September it was reported that such a branch had been opened at the Gloster Arms, Commercial Street, E. A sum of 33s. was allowed for necessary expenses. This is the first and last we hear of the Jewish branch. No report of their proceedings ever appeared, and by December 1890 the branch ceased to be mentioned in the official list. That a branch of Jewish journeymen bakers may be organised is evidenced by the existence amongst us of the International Union which comprises the great majority of Jewish operatives, but somehow or the other the Amalgamated Union missed the mark.

Some country prosecutions seem to have lingered on, for we find in October 1891, Mr. R. Garnett, a magistrate at Warrington, who, while admitting that the law must be enforced, declared, "It is an anomalous state of the law that whilst public houses are open all over the country a considerable part of Sunday, we should take an exception to that which is necessary for life."

This brings us down to the more recent prosecutions dating from August, 1896, the details of which have all been faithfully recorded in the *Jewish Chronicle*, and will be familiar to your readers. What is now required is that one and all should be up and doing and strive to remedy through Parliament (the only means) this oppressive law.

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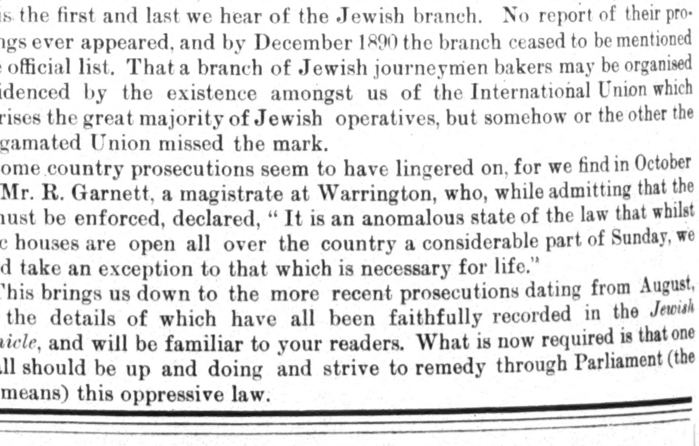

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THE SYNAGOGUES.

The following further reports of Services during Passover have reached us:—

Central Synagogue.

The Chief Rabbi preached on the seventh day of Passover at the Central Synagogue on behalf of the Jews' Hospital and Orphan Asylum. He spoke of the extraordinary disregard for child life that prevailed among the most gifted nations of antiquity. Infanticide prevailed to a large extent both in Greece and Rome. Rousseau, who discoursed with such warm sentiment and philosophic acumen, on the nursing of infants, the rearing of children, and the education of youth, abandoned his own offspring, and consigned them to the hospital for foundlings. It was indeed instructive to contrast with examples such as these the tender care and practical sympathy which the divine law claimed for the orphan and the helpless—monitions which were so admirably carried out in the Norwood institution. Dr. Adler proceeded to describe a visit he had recently paid there, how gratified he was by inspecting the new imposing Centenary Hall, the pleasant dormitories, the spacious new playground, the fine Henry Behrend Library, the well-designed steam laundry. But the pleasantest feature of all were the ruddy cheeks and chubby faces of the boys and girls, beaming brightly with contentment, unmistakeable signs of health and vigour—a striking contrast to the pale and wan cheeks and attenuated frames, too often to be seen in our London schools. He appealed not merely to the congregants before him, but to all his brethren in the United Kingdom to give their help, that the buildings might be opened on Monday next, free from their debt of £9,000, and that the additional annual income of £1 800 might be provided, so as to enable the Managers to admit sixty children forthwith, in addition to the two hundred and seventy five already lovingly tended and wisely trained in the institution.

Lauderdale Road Synagogue.

If proof were needed of the long-felt want of a place of worship in a more convenient position for the members of the Spanish and Portuguese congregation, the recent attendances during Passover (the first festival since the opening of the Lauderdale Road Synagogue) are sufficient evidence. The number of members attending at morning services on both first and second days, apart from strangers, could not have been comfortably accommodated in the old building in Bryanstone Street. The Haham delivered a sermon on the seventh day, commencing with a strong appeal on behalf of the Jews' Hospital and Orphan Asylum, Norwood. The evening services have likewise exceeded expectations, many were attracted on these particular occasions by the choir and service generally. The daily services continue as usual, Minyan being easily obtained each morning without paying for it. The present Ark is shortly to be replaced, and stained glass windows are being presented, so that the adornment of the building is not being overlooked.

New Synagogue.

The services on the latter days of the Festival were conducted by the Revs. M. A. Epstein and S. Levy, B.A. Mr. Levy delivered a sermon on the seventh day in aid of the Jews' Hospital and Orphan Asylum. He took his text from Psalm lxxxii. 4: "Judge the poor and fatherless ; do justice to the afflicted and destitute." He mentioned that some of those who were now labouring with zeal and ardour and unselfish aims for the welfare of the Orphan Asylum were formerly reared within its walls, and were now showing their gratitude by endeavouring to give others opportunities equal to those they themselves had enjoyed. When the Temple still stood on Zion's hill, and the Israelites flocked to Jerusalem to celebrate the festivals of the Lord, they were commanded to bring an offering when they appeared within the sacred precincts of the House of God. In memory of days gone by, let all now bring their offering to wipe away tears from off all faces, to carry blessings into sad places, and to replace grief with joy.

St. John's Wood Synagogue.

The Rev. B. Berliner preached on the first and seventh days of Passover, and on the latter he appealed on behalf of the Jews' Hospital and Orphan Asylum.

North London Synagogue.

On the seventh day the Rev. J. A. Gouldstein took as his subject "The Song of Songs," and referred at length to the rare edition of this love song as prepared and appropriately presented to his bride on the wedding morn, by Dr. M. Friedländer—the erudite Principal of Jews' College. "I sleep, but my heart waketh." The Yalkut treating the words homiletically reads, I sleep in respect to the sacrifices but my heart waketh as regards charity, my heart waketh for deeds of goodness and kindness. How true. Israel has indeed no sanctuary and no altar, but is famed for benevolence and philanthropy, the nations have all recognised that Israel excels in these virtues ; suffering humanity and helpless poverty have never appealed in vain to the hearts of our people. Then, as we had reached these heights in the estimation of our fellowmen, it is all the more imperative for us to fortify and solidify our position. The citizens of the metropolis know full well that a special effort is being made by our brother, the Lord Mayor, to enlarge and to develop, to extend and to strengthen the only orphanage we Jews possess. Our non-Jewish brethren have established and support many similar institutions, but we have only one—and that till now very small—for the needs and claims of all our coreligionists in the land. If we cannot—as we ought to—have several more, it is at least most essential to make our only one much larger, more capacious and its fixed income bigger. The Rev. S. Munz officiated during the Festival.

East London.

The Rev. J. F. Stern preached on the seventh day of Passover before a crowded congregation on the the celebration of the Passover—the spiritual aspect of the Festival, and the material. At the conclusion of his sermon Mr. Stern made an appeal on behalf of the Jews' Hospital and Orphan Asylum, asking his congregants to give their support to the special effort on behalf of the Institution, organised by the East London Orphan Aid Society, whose concert at the Great Assembly Hall on Thursday, May 6th, will be attended by the Right Hon. the Lord Mayor and Lady Mayoress.

South East London Synagogue.

The services in this synagogue were conducted by the Rev. N. Goldston. The choir, under the direction of Mr. Israel Ellis, rendered the musical portion very effectively. A sermon was delivered by the Rev. N. Goldston on the "Ceremonies of our Religion." On the first evening, the Jewish lads of the Industrial School were present at the Seder in the Vestry Room of the synagogue, under the direction of Mr. Israel Ellis.

Under the auspices of the Visitation Committee of the United Synagogue, the Rev. Julius A. Gouldstein conducted service and delivered addresses each day of the Festival at the Pentonville Prison, and also arranged for the due observance of the Passover at the prisons he visits. The required quantity of Matzas were supplied by the Overseers of the United Synagogue. The authorities of the Royal Chest Hospital offered full free facilities for the Jewish patients, but they preferred going to their homes, even if they had to come back afterwards.

Birmingham.

On the seventh and eight days of Passover Mr. B. N. Michelson, Jews' College, delivered sermons, on the former day making an appeal on behalf of the Jews' Hospital and Orphan Asylum.

Bradford.

On Thursday evening the Rev. Dr. Strauss gave a short discourse on the Hallel, especially on the 113th Psalm. On Friday morning he delivered a sermon on the higher principles that underlay the command to eat unleavened bread and to remove all leavened. A healthy mind in a healthy body, and a holy mind in a holy body were required of true Israelites. On Saturday morning Dr. Strauss interpreted Chapter 30 of II. Chronicles concerning the Passover of King Hezekiah.

Brighton.

The Rev. A. C. Jacobs preached on the seventh day on Education, and made an earnest appeal on behalf of the Jews' Hospital, Norwood.

The windows presented by Sir Edward Sassoon in memory of his father, Sir Albert Sassoon, have been placed at the Eastern end of the Synagogue at the side of the Ark, and form a valuable addition to the beautiful windows in this synagogue.

Mr. and Mrs. Reuben D. Sassoon have given in memory of their dear daughter, Mozelle, five Flemish brass and wrought-iron electroliers for the Ladies' Gallery. Messrs. Lewis Lewis, George Raphael, Samuel Cook, Moss Isaacs, and Beresford Cohen have each presented an electrolier of exactly similar design, thus completing the electric lighting in the Ladies' Gallery. This Synagogue is now perfectly complete in its decorations.

Bristol.

On Saturday last, the Rev. J. Polack, B.A., of Clifton College, occupied the pulpit at the synagogue in Park Row. His discourse was founded on Psalm xvi., 16th verse : "Oh God, truly I am Thy servant, and the son of Thine handmaid, Thou hast loosed my bonds." After remarking upon the fact that the wonderful story of the deliverance of the children of Israel was once more uppermost in their thoughts, he proceeded to explain the meaning of the text, which, he said, was sometimes misunderstood. The truth of the matter had been very clearly put by a certain Greek philosopher, who said that virtuous slaves were free men and that those who were addicted to vice were slaves. What was it that delivered us from evil desires and passions that destroyed our better selves? Was it not the steadfast worship of God—devoting ourselves to his services—which ennobled us and made us free. He urged his hearers to be true servants to God, never wearying in His service ; that was the true liberty to which they should all aspire.

Cardiff.

The services were conducted by the Rev. J. Abelson, B.A., and Rev. H. Caminetski. Mr. Abelson preached on behalf of the Jews' Hospital and Orphan Asylum on the last day of the Festival, and the response was a liberal one, over £25 having been collected.

Chatham.

Preaching at the Memorial Synagogue on the seventh day of Passover, the Rev. B. J. Salomons made an appeal on behalf of the Jews' Hospital and Orphan Asylum, basing his discourse on Exodus xv. 3 : "This is my God, and I will glorify Him." After giving a brief outline of the history of the Jews' Hospital and Orphan Asylum, the preacher asked, How better could they glorify God than by giving succour and aid to His righteous habitation, נוה צדק, "the Jews' Hospital and Orphan Asylum?"

Edinburgh.

At the Synagogue, Graham Street, the services during the Passover holidays were conducted by the Rev. J. Fürst, who also preached three times. In dealing with the lesson which Passover teaches us, viz., to succour the unfortunate, he urged on his congregation the necessity of resuscitating the local Jewish Board of Guardians. On the seventh day he made an appeal on behalf of the Jews' Hospital and Orphan Asylum.

Grimsby.

Services were conducted by the Revs. B. H. Rosengard and D. Goldsmid. On Friday, the 23rd, Mr. Rosengard, in conformity with the request of the Chief Rabbi, discoursed from Psalms, ch. 68, vv. 6, 7. He dwelt on the imperative claims of the great institution at West Norwood, setting forth the valuable work carried on there. A number of members have already forwarded donations to the Lord Mayor in response to Mr. Rosengard's appeal.

Hull.

On the seventh day of Passover, in accordance with the Chief Rabbi's circular, the Rev. I. A. Levy appealed on behalf of the Jews' Hospital and Orphan Asylum. Text, Psalms cxiii., 7-8 : "True Charity—Aid to Self Help."

Leicester.

The Rev. M. M. Cohen preached on Passover, taking his text from the 6th chapter of the Ethics : "For no man is free but he who labours in the Torah." The subject was Liberty.

Manchester.

On Friday last, the seventh day of Passover, by invitation of the Executive, the Rev. I. Simon, of the South Manchester Congregation, delivered a sermon at the New Synagogue and Beth Hamidrash during the afternoon, taking his text from Deut. xv., 11. Appealing on behalf of the Jews' Hospital and Orphan Asylum, he said that there were boxes placed in the poorest Jewish houses for the collection of small contributions in aid of Jerusalem and Yeshiboth in Russia. Whilst they nobly tried to help their poor brethren abroad, they would at the same time be mindful of the claims of hundreds of orphans in the land they were living in. After warmly congratulating the Board of Management on the rapid progress of the congregation, the preacher deprecated the wish expressed among some foreign Jews in Manchester that they should be less under the ecclesiastical authority of the Chief Rabbi in London. Such "Home Rule" would prove disastrous to the observance of the principles of Judaism. It would create a barrier of separation between the rich and the poor. But they might laudably show their independence of London by taking steps to obtain a large number of subscribers to the Orphan Asylum, so that by combined action they would be in a position to send Manchester orphans to the Institution on the strength of their own votes. After the service, Mr. Simon and the Executive proceeded to the house of Mr. G. Shaffer, the President, where the rev. gentleman's health was proposed.—On Saturday last, the eighth day of Passover, the Rabbi D. Hirsch delivered a Talmudical discourse.—The whole of the Passover services were conducted by the Rev. J. Matz, assisted by his efficient choir.

Middlesbrough.

Owing to the indisposition of the Rev. M. D. Hershman, the services were conducted by the Rev. M. E. Davies. On the seventh day Mr. Davies delivered a discourse, pleading on behalf of the Jews' Hospital and Orphan Asylum. A successful response was made.

Newport (Mon).

The services were conducted by the Revs. J. B. Levy and Z. Lawrence, assisted by a well-trained choir, under the direction of Mr. W. Phillips, Treasurer of the congregation. On Saturday last, Mr. Lawrence delivered a sermon, taking as his text Isaiah xi., 5, in the course of which he made an appeal on behalf of the Orphan Asylum. A generous response was made by the congregation, and will be forwarded through the local Auxiliary Committee.

Sunderland.

The Rev. J. Phillips preached on the seventh day of the Festival, on "The Future of our Poor." At the conclusion of his discourse, he appealed to the congregants on behalf of the Jews' Hospital and Orphan Asylum. He said that it would be unfair to cast the whole burden on the London Jewish community, and exhorted his hearers to display the charity for which their race had ever been renowned.

Swansea.

The Rev. P. Wolfers preached on the seventh day of Passover on "Liberty," as one of the lessons of the Festival. He expounded a Talmudic text on the subject, and exhorted his hearers to prize the liberty and peace which the Almighty had granted them in this enlightened and tolerant country.

THE PROVINCES.

Provincial Correspondents are particularly requested to send in reports as early in the week as possible.

BIRMINGHAM.

Mr. M. L. Dight has been unanimously re-elected President of St. Martin's Ward Liberal Association.

At a meeting of the Council of the Congregation, held on Sunday morning last, Mr. B. H. Joseph was re-elected President, and Mr. S. M. Levi was elected Treasurer for the ensuing year.

BRIGHTON.

On Sunday, the 25th, the Annual General Meeting of the Congregation was held. Messrs. Lewis Lewis and W. Davis retired from the office of Wardens, which they had held with honour to themselves and satisfaction to the entire congregation for so many years. The cordial thanks of the congregation were unanimously accorded to the retiring Wardens for their valuable services. Mr. Louis Davidson was elected President, and Mr. Samuel Cook, Treasurer for the ensuing year. Messrs. L. Lewis, W. Davis, J. H. Cohen, and L. Lyons are life members of the Council, and Messrs. B. F. Davis, M. Isaacs, B. Marks, M. Kulp, and Jacob Cohen, are members of the Council for the ensuing year. Prior to commencing the business of the meeting, the President, Mr. L. Lewis moved a sympathetic vote of condolence with Mr. J. H. Cohen and his family on the bereavement they had recently sustained by the death of Mr. Cohen's youngest son, Mr. Nattie P. Cohen.

GLASGOW.

A general meeting was held on Sunday, of the Glasgow South Side Hebrew Congregation and Chevra Kadisha. Mr. Max Bernstein presided. Mr. Lewis Greenberg, in the absence of the Hon. Treasurer, submitted the balance sheet, which was unanimously adopted. The election of office bearers for the ensuing year was then proceeded with. The following were elected: President, Mr. M. Merrens; Vice-President, Mr. L. G. Greenberg; Treasurer, Mr. I. Samuel; Hon. Secretary, Mr. Max Bernstein; Committee, Messrs. B. Clouts, J. Cohen, D. Simons, H. Spilg, P. Goldberg, K. Goldberg, N. Riffkin, Levy, I. Blint, A. Freedman, S. Goldberg, and Harry Marks; Auditors, Messrs. S. Esterman and S. Spilg. The congregation, composed of poor working men, had an income of over £214 for the year, and has a substantial balance to be carried forward.

The ninth annual meeting of the members of the Glasgow Hebrew Benevolent Loan Society took place in the Breadalbane Halls on Sunday. Ex-Bailie M. Simons, J.P., Honorary President, occupied the chair. The Hon. Treasurer, Mr. Jacob Samuels, submitted the annual financial statement. One hundred and nine loans had been granted in sums ranging from £2 to £5, forming an aggregate of £450, the largest amount disbursed in any one year since the formation of the Society. £452 had been repaid on outstanding loans. There was also a large increase in the donations and subscriptions. The liabilities of the Society were nil, while the assets are £497. The Society as in previous years continues to do good work among the respectable poor. On the motion of the Chairman, seconded by Mr. Julius Frankenburg, the financial statement was adopted. New rules for the future government of the Society were submitted to the meeting, and after some discussion and slight alterations were accepted. The nomination of office bearers for the ensuing twelve months was proceeded with and the following were elected: Hon. President, Ex-Bailie M. Simons, J.P.; Hon. Vice-Presidents, Mr. Julius Frankenburg, Mr. Isidore Morris and Mr. Adolph Schoenfeld; President, Rev. E. P. Phillips; Vice-President, Mr. H. Alexander; Hon. Treasurer, Mr. E. Isaacs, senior; Hon. Joint Secretaries, Messrs. B. Strump and A. Weinstein; Committee, Messrs. I. Benjamin, M. Blumenthal, H. Dishkin, I. Caplan, Louis Hyman, E. Isaacs, junior, J. Kramrisch, J. Posner, J. Samuels, H. Sragovitz and J. M. Stern; Auditors, Messrs. Julius Alexander and Max Phillips. At the close of the ordinary business the Hon. President referred to the approaching celebrations about to take place in honour of Her Majesty's 60th year of a glorious reign, during which so many Jewish disabilities had been removed; he appealed to his Jewish brethren to support the movement by the citizens of Glasgow to raise funds for the enlargement and rebuilding of the Royal Infirmary, under the roof of which so many of our coreligionists had been tended. Support was given to a Scheme which has for its object the reduction of naturalization fees during the 60 years' reign of Her Majesty. Votes of thanks to the Hon. President and retiring office bearers brought the proceedings to a close.

LEEDS.

At a general meeting of the Leeds Jewish Ladies' Benevolent Society held in the New Briggate Synagogue Chambers, after the adoption of the annual balance sheet votes of thanks were accorded to Mrs. M. Raisman (President), Mrs. P. Goldman (Treasurer), Mr. A. Saffer (Hon. Secretary), and the Committee for the efficient manner in which the affairs of the Society had been conducted during the past twelve months. The following were elected for the ensuing year: Mr. H. Moses, President; Mrs. P. Goldman, Treasurer; Mr. A. Saffer, Hon. Secretary; and Mesdames Raisman, Saffer, Benjamin, Goodman, Lipman, Jacobson, Jacobs, Waner, Hyman, and Umanski were elected on the Committee. As a result of the general support given to the Society the Committee were enabled to relieve the necessitous poor before Passover on a much larger scale than hitherto.

MANCHESTER.

At a general meeting of the members of the Manchester Hebrew Congregation, held on Sunday, the following was the result of the election of honorary officers for the ensuing year: President, Mr. N. Laski (re-elected); Vice-President, Mr. L. Cobe (re-elected); Warden, Mr. P. Frankenstein (re-elected); Treasurer, Mr. E. Wise; Committee, Messrs. S. Cammer, A. Ehrlich, J. Gershon, L. Glass, P. Hart, L. Hochschild, M. Kersh, J. Landes, S. Levy, J. L. Shoeps, B. Steel, and M. Steinart. The following were appointed representatives on the Shechita Board: Messrs. L. Cobe, P. Hart, N. Laski, J. L. Shoeps, and E. Wise; members of the Burial Board: Messrs. J. Gershon, L. Glass, and M. Kersh. The Auditors, Messrs. D. Cohen, J. L. Cohen, and A. Lobel were re-elected.

The proceedings of the Council meeting of the Manchester Talmud Torah School, held on Sunday last, terminated with a presentation to Mr. J. Jacobs, the Hon. Secretary. The presentation took the form of a portrait in oils of the recipient, and on the heavy English gilt frame a tablet was attached, bearing the following words: "Presented by the President and Council of the Manchester Talmud Torah Schools to J. Jacobs, Esq., Hon. Secretary, for valuable and faithful services rendered in various capacities during the past fourteen years." The Chairman, Mr. M. Steinart, in making the presentation, eulogised Mr. Joseph's useful work, by means of which, he said, the present success and development of the Talmud Torah had been greatly assisted. On behalf of the Council and members, he handed the picture to Mr. Jacobs with the most cordial well-wishes and congratulations. Other members having also expressed similar sentiments, Mr. Jacobs briefly responded, and gave the assurance that he would endeavour to serve the sacred cause of Hebrew education, by devoting as much of his time as he possibly could to the good work of the Talmud Torah.

The Executive of the New Synagogue and Beth Hamidrash recently forwarded to the Jewish Board of Guardians, to enable them to provide the poor with Motzas, a cheque for £25, out of monies collected by Rabbi Hirsch and Rabbi A. Reines Cohen, of the Holy Law Congregation.

At a meeting of the Cracow Hebrew Congregation, held last week, a vote of thanks was passed to the Rev. L. M. Simmons, LL.B., for the sermon preached by him in their synagogue on the second day of Passover.

The sixth and last lecture of the session of the Manchester Jewish Historical Society, was delivered at the Memorial Hall, by Mr. Israel Abrahams, M.A., on "Jewish Wayfaring in the Middle Ages," before a large and appreciative audience. Mr. E. M. Henriques, J.P., occupied the chair. Professor S. Alexander, M.A., and Mr. N. Laski moved a vote of thanks to the learned lecturer, and a similar compliment was paid to the Chairman, on the motion of the Rev. L. M. Simmons, B.A., LL.B., and Mr. B. I. Belisha.

A vocal and instrumental concert, organised by Mr. S. Berlyn, a member of the Committee, was given on Sunday evening last, at the Working Men's Club, before a large gathering. The following ladies and gentlemen took part: Vocalists, Miss Jessie Young, Miss R. Woolf, Mr. S. Muller, and Mr. Leather (principal tenor of All Saint's Church,; Instrumentalists, Messrs. A. Koppel, M. Matz, and Signor Campione (of Sir Charles Halle's band); elocutionist, Mrs. S. Muller. A vote of thanks to the organiser and the artistes was proposed by Mr. Maurice Goldstone.

Mr. M. di Sabbatai Vivante writes to us with reference to the Manchester Board of Guardians and Passover Relief to the Poor:—I have read the paragraph in your issue of the 23rd inst. *re* this subject. For the sake of truth and justice I cannot allow the statement to pass by without a necessary correction. Your informant seems very kindly, but erroneously, to attach to me all credit for the distribution of relief to the poor during the last Passover. Whatever part I did take in the matter, I am bound to confess that had it not been for the initiative of my esteemed friend, the Rev. L. M. Simmons, and for his valuable help to me, alone I should not have succeeded. It is, therefore, more due to Mr. Simmons than to me that the poor have been relieved, and so the large and wealthy community of Manchester was spared a scandal, and a stigma to its reputation, and the poor much deprivation at a very awkward season. Once on the subject I may, perhaps, be allowed to express my hope that in future all the different synagogues will awaken to their duty, and place the Board of Guardians in a position to make adequate provision for the poor with a little show of dignity, and without waiting to be threatened that relief will be stopped unless the necessary means be forthcoming. This would have been the case during last Passover, and it was only averted through the efforts of Mr. Simmons. I also take the opportunity to thank all those gentlemen who so kindly and generously responded to our appeal, and made our task easy.

MIDDLESBROUGH.

The half yearly general meeting of the Congregation for the adoption of the balance sheet, was held on Sunday. The President, Mr. J. Wilks, congratulated the Treasurer and members on the satisfactory balance sheet submitted.

PONTYPRIDD.

Mr. M. Freedman, President of the Pontypridd Synagogue, has presented a flight of marble steps facing the Ark, in memory of his father.

RAMSGATE.

The Duchess of Teck, who visited Ramsgate last week, was received on her arrival at the railway station by the Mayor, Councillor Lazarus Hart. Her Royal Highness graciously accepted a bouquet from the Mayor's niece (a child of seven) Miss Pamela Hart, of 23, Brondesbury Road, Kilburn.

READING.

On Sunday last, the quarterly general meeting was held at the Vestry Rooms, for the purpose of passing the accounts and discussing the advisability of purchasing an additional Sepher Torah. Mr. S. A. Prashner occupied the chair. The accounts, which were of a satisfactory character, were passed. The Hon. Secretary, Mr. I. Ehrenberg, informed the members that the Building Sub-Committee have under consideration offers of two sites for a new synagogue received from the Solicitors of the Congregation, and when every information has been obtained, the Sub-Committee hope to close with one of the offers. The Secretary's report was favourably received, and, as a result, the motion for the acquisition of a new Sepher Torah to commemorate the Diamond Jubilee was carried, the consecration to take place on Thanksgiving Day, in a hall specially engaged for the purpose.

SOUTH SHIELDS.

On Sunday last was held the Annual General Meeting of the South Shields Congregation, for the election of officers. Messrs. J. Pearlman and S. Levy, the retiring President and Treasurer, were re-elected. The meeting elected Messrs. S. Gompertz and W. Shecktman on the Committee. Mr. J. Gompertz, the Hon. Secretary, entered on his seventh year of office.

SUNDERLAND.

The Rev. J. Phillips was present at the Banquet given by the Mayor of Sunderland in the Town Hall, on Wednesday last, to the representatives of the Presbyterian Church of England.

The Annual Meeting of the Sunderland Hebrew Congregation was held in the Schoolroom, Moor Street, on Sunday last. Mr. B. Jacoby, President, occupied the chair, and Councillor N. Richardson, Vice-President, the vice-chair. The Annual Report and Balance Sheet for the past year were submitted and adopted. The election of Honorary Officers for the ensuing year resulted in Mr. B. Jacoby being re-elected President; and Councillor N. Richardson was re-elected Vice-President and Treasurer. The following gentlemen were elected on the Council: Messrs. J. Gallewski, Simon Gallewski, Sol. Gallewski, J. Goldberg, B. Joseph, D. Jockelson, H. Minski, A. Share and L. Wolfe. Votes of thanks were passed to the Scrutineers and to the Chairman.

Freemasonry.—At a meeting of the Lodge of Joppa, No. 188, on the proposition of Bro. Lewis Lazarus, P.M. Secretary, the sum of one hundred guineas was unanimously voted to the Royal Masonic Benevolent Institution, to commemorate the 60th year of the Queen's reign.

A Diamond Jubilee Ode.—A Diamond Jubilee Ode by Mr. Joseph Massel, of Manchester, a copy of which has been graciously received by Her Majesty the Queen, is to be published in book form by Messrs. Greenberg and Co., Chancery Lane, and will be ready next week.

JEWISH WORKING MEN'S CLUB AND LADS' INSTITUTE—On Sunday ev a very good musical and dramatic entertainment was given under the direction of Henry Davis. The instrumental music was well rendered by Miss Lydia Levy and Henrietta Jones (piano), Mr. W. G. Lambert (flute), and Mr. Julian Jones (violin); vocalists being Miss Lena Pulvermacher, Miss Alice Bailey, Mr. Isidor Williams, Robert Selby and Mr. Isidore Newmark; Miss Alice and Mr. George K. contributed some recitations, and a scene from "As You Like It," was well ren by Miss Alice Bailey, Mr. W. Bloye Higgs and Mr. H. Davis. Efficient accompanists found in Miss Queenie Abrahams and Miss May Davis. Mr. J. M. Lissack occupied chair, and on his motion, a vote of thanks was heartily accorded to the organiser of entertainment and duly acknowledged by Mr. Henry Davis.—On Tuesday evening the meeting of the new committee was held, when Mr. Laurence A. Isaacs was re-el Chairman, Messrs. L. B. Franklin and L. Samuel Montagu, Treasurers, and Messrs. Lissack and L. Samuel Montagu, Hon. Secretaries.

VISITORS staying at Mrs. A. Da Costa, Jewish Boarding House, 10, Augusta Ramsgate, presented her with two very handsome epergnes for the kind attention received during their stay over the week of the Passover.—[ADVT].

"The Inheritance of my Fathers."

A SERMON DELIVERED ON THE FIRST DAY OF PASSOVER,

BY THE REV. L. M. SIMMONS, B.A., LL.B.

"And Naboth said to Ahab, God forbid that I should give up the inheritance of my fathers."—1st Kings, xxi., 3.

You will all know the story from which this verse is taken, the tragic end of it, the cruel treachery of Jezebel, the murder of Naboth, the taking possession of the vineyard which Naboth had refused to give for money, the meeting between Ahab and Elijah the Tishbite, the doom pronounced by the prophet on Ahab. But I do not want to-day to dwell upon the whole story, upon the greed of Ahab, or the treachery of Jezebel, but upon the dignity of Naboth. He knew that if he gave up the vineyard, he would suffer no loss, that he would get a better one in exchange, or gain profit in money, he knew that he would earn the King's favour, he did not forget how cruel the King would be, he knew of the still fiercer anger behind the throne which would urge the King to attain his end at all hazards; but he remained loyal. The vineyard belonged to his father and his father's father, no persuasions, no threats, no hope of reward, no fear of penalties, would induce him to be faithless to it. With dignity and self-respect, he said to the King, "The Lord forbid that I should give up the inheritance of my fathers."

Perhaps you wonder why I have told you this story on the first day of Passover. It is because this great festival reminds us, as no other festival of the year, that an inheritance has been given to our fathers and handed down to us which should be at least as precious to us as Naboth's vineyard was to him. That inheritance is the inheritance of a religion which has affected the religious thought of the whole world, of a literature which teaches us the sacred claims of duty, and, in a language which has never been surpassed, has expressed for us those emotions which spring from the depths of the human soul—the longing of men for something nobler, something better than the things of the world, the yearning of all of us to become more and more God's children by walking humbly with Him, by drawing nearer and nearer to Him. On this festival we remember that this inheritance has been handed down to us through centuries of pain, of sorrow, of anguish, of suffering, by deeds of incomparable heroism. If Naboth could say of his vineyard, God forbid that I should give up the inheritance of my fathers, we should say it of ours. And yet do we always have these words on our lips, in our hearts? In ages past, when we were without country, homeless, or no home but the grave, we were threatened with fire and sword. Some were weak and stumbled, but many were staunch and refused to give up their inheritance. In some parts of Europe now, subtler persuasions are employed—the doors of professions are closed against us, social intercourse is forbidden to us. Give up the vineyard, it is said. You shall have a better one, or, if you will, you shall have the worth of it in money. Some are weak and stumble, but many are staunch like Naboth of old.

But let me speak of here and now. Are we faithful to our inheritance? Am I overstating the facts when I say that some of us are not? Do we not sometimes act as if we were just a little ashamed of it? I know that Judaism is always demanding of us self-sacrifice, sacrifice of our conveniences, sacrifice of our pleasures, that it causes those who follow it to seem distinct from their fellow-citizens; but is this a reason for being ashamed of it? You may have read how the Moslem will lay down his prayer-carpet and regardless of all onlookers, will kneel down and pray. I admire the Moslem on this account. It may perhaps be against our English feeling of reserve. But are not some of us too prone to let our Judaism recede into the back ground? I have heard that some of us do not keep the Passover as it ought to be kept, because their servants might make remarks about their observance. Some of my friends would like to see all Jewish customs pass away which mark them as those to whom our fathers handed down their inheritance. Dear friends, will you be very angry if I tell you how I would describe this attitude of mind? The term is strong, but not too strong. I would describe it by the word vulgarity. It is vulgar always to be following the vulgus or throng, caring only to do as others do, respecting not our own individuality, our own convictions, our own past, the memory of our fathers. There is a Midrash which tells us that one of the reasons why the Israelites were delivered from Egypt, was because they did not change their names שלא שינו את שמם. The Midrash notices that the tribes went down to Egypt with the names Reuben, Simeon and Levi and came up from Egypt with the same names. But there is a deeper meaning than this. They did not cease to be Israelites, strivers for God. Their limbs were in fetters, their bodies were enslaved, but still they were Israelites, mentally and morally free. To be ashamed of our inheritance is to be a slave—to love it and to glory in it is to be free.

But some will say that their seeming coldness and indifference is not due to shame, but to the keen competition in modern times in the struggle for existence. I do not forget how busy men are, how easy it is, even when one is engaged in public work, to lose sight of the great truth that men do not live by bread alone. But tell me is not much of our toil, of our weary days, of our sleepless nights spent in the struggle to satisfy needs which are no real needs at all? Does not the desire for luxuries which we cannot afford take away much of life's spirituality? Did you ever hear the ancient story of the punishment of the Danaids? They were compelled everlastingly to pour water into a deep cask, which ever allowed the water to flow out again. Is not much of our toil in life to be compared to the toil of the Danaids? We give up our lives in striving to satisfy desires which can never be satisfied, if we could put away this ever emptying sieve, this "dolium inane," our lives would be brighter and happier and nobler, as Israelites we should be more faithful to the inheritance of our fathers.

Naboth was loyal. Many of us here now are wanting in loyalty. Let me explain to you what I mean by loyalty. I think that all of us, all human beings have loved our mothers most of all. Though they may have been taken from us, we still love them, we glory in their virtues, the love they showed us, we can never forget the anxiety they felt for us, the nights they spent in watching over us; but when we look back we often are obliged to own that they had their faults, that there have been women more beautiful and more clever, that perhaps they were not always even-tempered, sometimes a little querulous, a little petulant, a little exacting, a little narrow in their opinions, a little unjust in their judgments. If they are living, would we desert them? I will go a little further. I have a mother ever living—the great community of Israel. Nearly all that is good in me, I owe to her: all that of which I have reason to be ashamed I owe to my not following her teachings. True that in ages of sorrow she may have lost her form and comeliness; true that she may often have been scorned and despised and rejected. But for all that there has never been justification for disloyalty, not the slightest atom of excuse for desertion. On the contrary, with the last gasp of my breath, with the last drop of my blood, I should be faithful to her. Hannibal took his children to the altar and made them swear perpetual hostility to the enemies of his country. I would take my children to the Torah and make them swear not hostility to the disloyal, but perpetual faithfulness to our mother, the great community of Israel.

This is the lesson we should all learn from Naboth and his vineyard—the great lesson of loyalty. What a different story would many a congregation in Israel be able to tell if men and women determined to be loyal. Petty jealousies would disappear. Schism would belong to the past, the various sections would be merged. Strifes with their bitterness would pass away. But though it is necessary to speak thus seriously, I have no fear for the future of Israel. We were not delivered from Egypt for naught. History will not belie itself. The prophets doubted sometimes, but they did not doubt for long. One of the greatest of prophets saw in a vision an oak tree casting its leaves, but the stock still remained, and the holy seed was in the stock. Leaves fall to the ground, it makes us sad to see them wither away, never to live again as a part of Israel; but there is still the stock, and the holy seed is in it. And if you ask me, what are we to do to be of the stock, not to be of the leaves which are cast to the ground and wither, which are blown to the winds, or which are gathered in a heap, and become the dust of the earth, I answer you that I can offer you no new remedies. My remedies are the old, old ones. "Thus saith the Lord, stand ye in the way and see, and ask ye for the old paths, which is the good way, and walk therein, and ye shall find rest for your souls." In quietness and in confidence shall be your strength, in each one doing his own work bravely and faithfully. The Assyrians were at the gates of Jerusalem, it seemed as if Israel had made a covenant with death, men had made lies their refuge, and had hid themselves in falsehood, still the prophet spake, "Behold! I lay in Zion for a foundation, a stone, a tried stone, a precious stone of sure foundation. He who has faith is not in a hurry." We need not be in a hurry. We Jews can afford to wait, but one virtue we must have. Loyalty must be our watchword. Loyalty must be written on our hearts. Even the thought of faithlessness must make us shudder. Whatever be our temptations, whatever threats be used against us, whatever favour we may think to gain, whatever profit we may expect to earn, this word must be ours: "No, God forbid that I should give up the inheritance of my fathers."

PRIZES AND CERTIFICATES.

GERTRUDE M. SAUNDERS, pupil of Miss Selina Pyke, has successfully passed the recent examination for pianoforte playing, held by the Associated Board of the Royal College and the Royal Academy of Music.

TRINITY COLLEGE.—The Misses Bertha Cohen and Rachel Goldstein, pupils of Miss Regina de Winter, have gained certificates for pianoforte playing and theory of music at the recent Local Examinations of Trinity College.

LIVERPOOL.—Max Baker, aged 12, youngest son of Mr. Meyer Baker, was presented by the Lord Mayor, on the 22nd inst., at the Town Hall, on behalf of the Royal Society for the Prevention of Cruelty to Animals, with a Certificate of Merit and a Prize for an essay on "Kindness to Animals."

A LONDON SENSATION.

INTERVIEW WITH THE VICTIM.

A REPORTER (says the *South London Press*) called on Mr. Henry Chinnery, of 34, Spencer Road, Herne Hill, London, the other day, in reference to his unusual experience, of which a report has gained currency. Mr. Chinnery's story is best told in his own words.

"Fifteen years ago," he said, "while driving in my trap, my pony shied and threw me into the road with a terrible thud. I was taken home unconscious, and it was some time before the effects of the shock wore off. I seemed to pull through after a time, but, unfortunately, the symptoms of sciatica and rheumatism which I had previously noted, developed to a frightful extent, and my suffering was great indeed. Being then a man just over forty, and having a great deal of business on hand, I sought the best medical advice available. Alas! I seemed condemned to suffer! One eminent physician frankly told me that I should never be free from the disease. For seven years I went on in this state, when—I think it was in 1889—I became a victim to influenza. This left me a greater sufferer than ever, the sciatica being accentuated by physical weakness. Physics were taken, and oils and lotions of every conceivable kind were used by me in the hope of securing relief; but I can truly say that for the ensuing eight years I dragged on, a greater martyr than ever.

"The accident."

"Well, one night last December I was in great agonies. My wife having read of Dr. Williams' Pink Pills for Pale People, bought a box, and I gladly testify that before the first box had been finished I felt that the pains were, so to speak, on the move. I took the second and the third box—things very much improved—and with the fourth box—why, I felt a new man! There is no mistake possible; my sciatica and rheumatism were no more, and I was capable of more physical activity than for the past fifteen years!"

Nor have the benefits of the Pills been limited in Mr. Chinnery's household to himself. His daughter Edith, a young woman in her teens, has long been a sufferer from indigestion. At length, at the instance of her father, she began taking Dr. Williams' Pink Pills, and since then has been complimented all round upon the obvious improvement in her health. "In fact," said Miss Chinnery to the *South London Press* reporter, "I have taken a new lease of life. The indigestion is gone, and my whole bodily health is improving, thanks to the Pills." Dr. Williams' Pink Pills for Pale People are shown by this, and other evidence equally well authenticated, to be an unfailing cure for rheumatism, sciatica, neuralgia, paralysis, locomotor ataxy, St. Vitus' dance, nervous headache and indigestion, also diseases of the blood, such as scrofula, chronic erysipelas, &c. They are a splendid tonic, and restore pale and sallow complexions to the glow of health, a specific for all troubles peculiar to the female sex, and in men effect a radical cure of all cases arising from worry, overwork, or excess. Dr. Williams' Pink Pills are sold by all chemists, or may be had direct from Dr. Williams' Medicine Company, of 46, Holborn Viaduct, London, at 2s. 9d. per box, or six boxes for 13s. 9d. They are never sold loose, and any substitutes so sold are useless; the wooden box must be in a pink wrapper bearing the *full name*, Dr. Williams' Pink Pills for Pale People.—[ADVT.]

THROAT AFFECTIONS AND HOARSENESS.—All suffering from irritation of the throat and hoarseness will be agreeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Troches." These famous "lozenges" are now sold by most respectable chemists in this country at 1s 1½d. per box. People troubled with a "hacking cough," a "slight cold" or bronchial affections, cannot try them too soon, as similar troubles, if allowed to progress, result in serious Pulmonary and Asthmatic, affections. See that the word "Brown's Bronchial Troches" are on the Government stamp around each box. Of all Chemists.—[ADVT.]

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BOARD & RESIDENCE,

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begs to announce that she has re-opened her Boarding House on entirely new principles and has engaged a Jewish lady as superintendent. Terms moderate.

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PITSEA, ESSEX.

Mr. FOX begs to announce that he has

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Facing West Pier, with 2 handsome Verandahs. The only Jewish Boarding House on the front. Excellent cuisine and every comfort. Inclusive moderate terms.

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Superior Jewish Boarding House with every home comfort; ample accommodation for families; excellent position overlooking the gardens and near the pump rooms. One of the most pleasant situations in Harrogate; terms moderate. Apply to the Proprietress,
MRS. H. FORLEZER.

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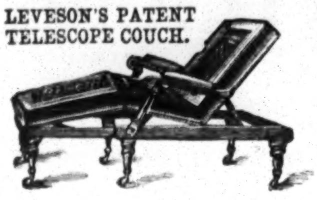

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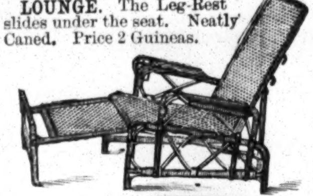

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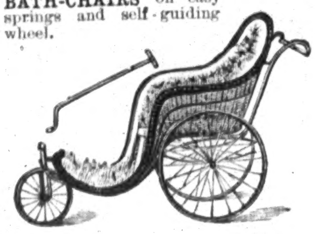

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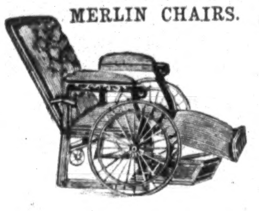

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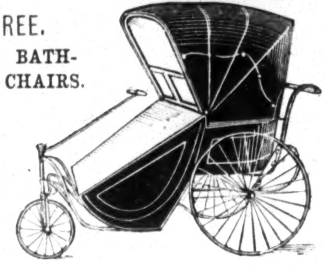

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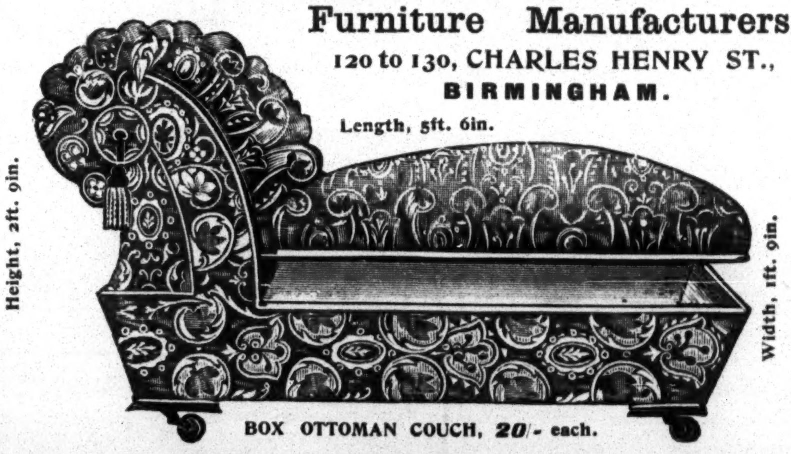
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